



Henry the 8. was borne at Greenwich. Entered his Raigne being 18
yeares of age the 22 of Aprill 1509. Was Crowned at Westminster the
27. of June following. He Raigned 37 yeares and 9 months. died the
20. of June. buried at Windsor.

One God onely thou Maie



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 28. of June. buried at Windsor.

One God onely thou Maie



One God onely thou shalt
 love & worship perfectly.
 God in vayne thou shalt not
 serve nor by y^e he made truly
 The sonnes thou shalt kepe.
 in servinge God deuoutlye.
 Father & mother thou shalt ho-
 nour and shalt lyue longely.
 Spies thou shalt not be, in
 dede, ne wyllfully.
 Necherous thou shalt not be, of
 thy body ne consentynge.
 No mans goods thou shalt not
 steale nor withelde falsely.
 False witness thou shalt not
 be, in any wyse lyngely.
 Be worke of the fleshe desyre
 not, but in marriage onely.
 The goodes of other countre,
 to haue them vnlawfully.

Shepherd's Calendar



The Pri

mer in English and
Laten set oute at length
with the exposition of
the first and second of Samuels
and with the Epi-
stles and Gospels that
come out all the
whole yere.
Imprinted in London, by
Ihon mapier at the signe
of the whyte Beare in
Botolph lane.



The prayer of a righteouse man. ec. iacob. i.



1539

nature of the father. and of the son. and of the holy spirit. sayinge
I beleue that after he shall come to iudge the quicke and the dead. Sapient
Bartolomewe put to the first sayinge I beleue in the holie ghost.

San Almanache for .xvlii. yeares.

Keape yeares

123456789101112

Dominicall let
ter.

Of the golden
nombler.

i
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xvii

Of the daye.

vi. Apryll
xviii. Mar
xvii. Apryll
ix. Apryl
xxv. Mar.
xiii. Apryl
v. Apryll
xxv. Apryll
xviii. Apryl.
viii. Apryl
xxi. Apryll
vi. Apryll
xxix. March
xvii. Apryl
ii. Apryll
xxiii. March
xvi. Apryll

Of the date of the
yeares.

1551
1552
1553
1554
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1568
1569
1570

II January hath. xxi. dayes. The moone hath. xxi. dayes.
The nyght hath. xvi. houres. The daye hath. viii. houres

iii Circumcision.

b Octa. saynt Stephane.

rs Octa. saynt Iohn.

d The octaues of the Innocentes.

111 2

f The Epyphanye.

g saynt Felix and Junuary.

rbj **A** saynt Lucyau.

b b saynt Joyce.

c saynt Paule the fyrst hermyte.

D The sonne in aquario.

e saynt Archade martyre.

f Octa. Epipha. Hylary byfshop.

g saynt Felix prest.

Hisaynt Maure Abbots.

biis b saynt Marcell byshop

of c saynt Anthony

o saynt Prylca birgyne.

the saynt Walsteyn byschop.

of saynt fabyan and sebastian.

saynt Agnes byrgene.

ij **S**aynt Vincent martyre.

b saynt Emerencyane.

saynt Timothe.

d Conuersion of saynt Paule.

saynt Polycarpe bysshop

of f saynt Juliane byschop.

g saynt Agnes the second.

Saynt Alary byshop.

b

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FE

February hath xxviii. daies.

The moone hath .xvii.

The night hath .xiii. houres.

The day hath .x.

	d	Saynt brigite birgyne.	i
xi	e	The Purificacion of our Lady.	ii
xix	f	Saynt Blase byshop.	iii
viii	g	Saynt Gylberte. faste.	iiii
	A	Saynt Agathe birgyn.	v
xvi	b		vi
v	c	Saynt Angule byshop.	vii
	d	Paule byshop.	viii
xiii	e	Saynt Apollpne birgyn.	ix
ii	f	Seynt Scolastica birgyn	x
	g	Saynt Cuphrasie birgyn.	xi
x	A	The Sonne in plices.	xii
	b	Saynt Alfran byshop.	xiii
xviii	c	Saynt Valentyne martyre.	xiiii
vii	d	Saynt Faustyne and Jonyte.	xv
	e	Saynt Iulpane birgyne?	xvi
xv	f	Saynt Polycron byshop.	xvii
iiii	g	Saynt Symeon byshop.	xviii
	A	Saynt Sabyne martyre.	xix
xii	b	Saynt Wyldrede birgyne.	xx
i	c	The .lxix. martyrs	xxi
	d	Saynt Peter	xxii
ix	e	Locus bysserti faste.	xxiii
	f	Saynt Mathie Apostle	xxiiii
xvii	g	Inuencion of saynt Paule.	xxv
vi	A	Saynt Nestor byshop	xxvi
	b	Saynt Austyne.	xxvii
xiiii	c	Saynt Oswalde byshop	xxviii

KL March hath. xxi. dayes. The moone hath. xix. dayes.
 The nyght hath. xii. houres. The daye hath. xii. houres.

iii	d	Saynt Paul byshop.	i
	e	Saynt Cedde byshop.	ii
xi	f	Saynt Martyne.	iii
	g	Saynt Adziane.	iiii
xix	A		b
viij	b	Saynt victor and victorin.	vi
	c	Saynt perpetue and felicite.	vii
xvi	d	Depo. of saynt felix.	viii
v	e	xl. martyrs.	ix
	f	Saynt Agape birgyne	x
xiii	g	Saynt Quirion and Candide.	xi
ii	A	Saynt Gregory byshop.	xii
	b	Saynt Theodoze matrone.	xiii
x	c	The son in ariete. Equinoction.	xiiii
	d	Longin martyre.	xv
xviii	e	Saynt Hyllary and Tacoan.	xvi
vii	f	Saynt Patryke byshop.	xvii
	g	Saynt Edward kyng.	xviii
xv	A	Saynt Ioseph.	xix
iiii	b	Saynt Cutberte Abbote.	xx
	c	Saynt Benet Abbote.	xxi
xii	d	<i>Thomas the martyr</i>	xxii
i	e	Saynt Theodoze prest.	xxiii
	f	Saynt Agappte martyre. laste.	xxiiii
ix	g	The Annunciacion of our Lady.	xxv
	A	Saynt Castor martyre.	xxvi
xvii	b		xxvii
vi	c	Saynt Dorothe birgyne.	xxviii
	d	Saynt victorine.	xxix
xiiii	e	Saynt Quiryn	xxx
iii	f	Saynt Aldelme	

R **D** **S**prill hath. xix. dayes **T**he moone hath. xix.
The night hath. x. houres **T**he day hath. xix.

	g	saynt theodore bſrgyn.	i
xi	A	ſaynt Mary egyptyan.	ii
	b	ſaynt rycharde byſhope.	iii
xix	c	ſaynt ambroſe byſhope.	iiii
hiii	d	ſaynt martinian & martinian.	v
xvi	e	Sirtus byſhop.	vi
v	f	ſaynt euphemye.	vii
	g		viii
xiii	A	Perpetuous byſhope.	ix
ii	b		x
	c	ſaynt guthlake.	xi
x	d	The ſonne in taurus.	xii
	e	ſaynt Iulys byſhope.	xiii
xviii	f		xiiii
vii	g	ſaynt ofwald archbyſhope.	xv
	A	ſaynt yſidore.	xvi
xv	b	ſaynt anicete byſhop.	xvii
iiii	c	ſaynt eleuther byſhop.	xviii
	d		xix
xii	e	ſaynt victor byſhop.	xx
i	f	ſaynt ſymeon byſhop.	xxi
	g	ſaynt ſother.	xxii
ix	A	ſaynt george martyr.	xxiii
	b	ſaynt wylſryde byſhope.	xxiiii
xvii	c	ſaynt marke euangel.	xxv
vi	d	ſaynt clete byſhop.	xxvi
	e	ſaynt anafafe byſhop.	xxvii
xiiii	f		xxviii
iii	g	ſaynt Peter of mylan.	xxix
	A	ſaynt erhenwalde.	xxx

KL Maye hath. xxxi. dayes. The moone hath. xxxi. dayes.
The night hath. vi. houres. The daye hath. xvi.

ri **b** Philip and Jacob Apostles.

c Athanase byshop.

rix **d** Inuencion of the crosse.

biii **e**

f saynt Godarde.

xbi **g** Saynt John before the late porte.

b A saynt John of Beuerlacy

b Apearyng of saynt Mich.

xlii **c** Translacion of saynt Nicholas

ii **d** Saynt Gordyan and Epymach.

e saynt Anthony martyre.

r **f**

g saynt seruatijs confessor

xbiii **A** The sonne in Gemini.

bii **b** saynt ysidore martyre.

c saynt Brandin byshop.

xb **d** Transla. of saynt Barnarde.

liii **e** saynt Dioscor martyre.

f saynt Dunstane byshop.

xli **g** saynt Bernardyne.

i **A** saynt Helyne quene.

b saynt Iuliane virgyne.

ix **c** saynt Desyderey martyre.

d Transla. of saynt frauncys.

xbi **e** saynt Aldelme byshop.

vi **f** saynt Austayne.

g saynt Bede.

xliii **A** saynt Germaine byshop.

ii **b** saynt Cozone martyre.

c Felix byshop.

xi **d** Saynt Petronilla virgyne.

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rrri

BE June hath .xxx. dayes. The moone hath .xxix. dayes.
 The night hath .vi. houres. The day hath .xviii.

	e	Pycomede martyre.	i
xix	f	Saynt Marcellyne and Peter.	ix
viij	g	Saynt Crasmus.	ix
xvi	A	Saynt Petroce	ix
v	b	Saynt Boniface	v
	c	Saynt Mellon archbysshop.	vi
xiii	d	Tranda. of saynt Alstane.	vi
ii	e	Saynt Medarde and gildarde.	viij
	f	Tranda. of saynt Edmund.	ix
x	g	Saynt Yve.	x
	A	Saynt Barnabe Apostle.	xi
xviij	b	Saynt Basilide, cyrene nabor.	xi
vij	c	The sonne in Cancer.	xiii
	d	Saynt Basyl bysshop.	xiii
xv	e	Saynt bite modest and crescen.	xv
iiii	f	Saynt Rycharde.	xvi
	g	Saynt Botulph.	xviij
xii	A		xviij
i	b		xix
	c	Tranda. of saynt Edward.	xx
ix	d	Walburge byrgyne.	xxi
	e	Saynt Albone martyre.	xxii
xviij	f	Saynt Audye.	xxiii
vij	g	The Nativite of s. John Baptyst.	xxiii
	A	Tranda. of saynt Eligy bysshop.	xxv
xiii	b	Saynt John & saynt Paule.	xxvi
iii	c	Saynt Crescens.	xxviij
	d	Leo bysshop	xxviij
xi	e	Peter and Paule Apostles.	xxix
	f	Commemoracion of saynt Paule	xxx

KL That hath .xxx. dayes. The moone hath .xxix. dayes.
 The night hath .vi. houres. The day hath .xviii.

	e	Pycomede mart	
rix	f	Saynt Marcell	
viij	g	Saynt Erasme	
xvi	A	Saynt Petroce	
v	b	Saynt Bonifac	
	c	Saynt Mellon a	
xiiij	d	Tranla. of saynt	
ij	e	Saynt Medard	
	f	Tranla. of saynt	
x	g	Saynt Yve.	
	A	Saynt Barnab	
xviij	b	Saynt Basilpde.	
viij	c	The sonne in d	
	d	Saynt Basyl by	
xv	e	Saynt bite mode	
iiii	f	Saynt Rycharde.	
	g	Saynt Botulph.	
xii	A		
i	b		
	c	Tranla. of saynt d	
ix	d	Walburge byrgene	
	e	Saynt Albone mar	
xvi	f	Saynt Audye.	
vi	g	The Nativite of s.	
	A	Tranla. of saynt d	
xiiii	b	Saynt John a say	
iii	c	Saynt Crescens.	
	d	Leo byshop	
xi	e	Peter and Paule Apo	
	f	Commemoracion of saynt Paule	

xxviij
 xxviij
 xxix
 xxx
 Faste, xxviij
 xxix
 xxx

BE

Julius hath. xxi. dayes the moone hath. xxi. dayes.
The nyght hath. viii. houres. The daye hath. xvi.

xix	g	Octa. of. saynt. Ihon bap.	i
vi	A	Wysytacion of our lady.	ii
	b	Tranclacion of sayn thomas apo.	iii
xvi	c	Tranclacion of saynt martyn	iiii
b	d	for byrgyn and marty.	v
	e	oct. of s. peter and paule.	vi
xiii	f		vii
ii	g	Saynt grymbalde	viii
	A	Saynt Cyryll byshoppe.	ix
x	b	Seuen brothers mar.	x
	c	Canla. of saynt benet.	xi
xviii	d	Saynt nabor and felyx.	xii
vii	e		xiii
	f	The sonne in Leo.	xiiii
xv	g	Tranclacyon of saynt swithun.	xv
iiii	A	Tranclacyon of saynt Osmunde	xvi
	b	Saynt knelme kynge.	xvii
xii	c	Saynt arnulphe byshoppe.	xviii
i	d	Saynt ruffyne and iustyne.	xix
	e	Saynt margarete virgyn.	xx
xix	f	Saynt p[re]rede virgyn.	xxi
	g	Mary magdalene.	xxii
xvii	A	Saynt apolynaris byshoppe.	xxiii
vi	b	Saynt christyn. virgyn	xxiiii
	c	Saynt James.	xxv
xiiii	d	Saynt anne mother of our lady	xxvi
iii	e	The seuen sleepers.	xxvii
	f	Saynt samson byhope.	xxviii
x	g		xxix
	A	Abdon and Sennes.	xxx
xix	b	Saynt germayne byhope	xxxi

R August hath. xxxi. dayes The moone hath. xxx.
The nyght hath. x. houres The daye hath xlii.

blii	c	Lammass daye.	i
xbi	d	saynt steuyn byshope.	ii
b	e	Inuencion of .s. steuyn	iii
	f	saynt iustyne preste.	iiii
xiii	g		v
ii	A	Transfiguracion of our lord	vi
	b	The fest of Jesu.	vii
x	c	saynt cyrill and his fellowes.	viii
	d	saynt Romayn.	ix
xbiii	e	Saynt laurence marty.	x
vii	f	saynt tyburtius marty.	xi
	g	saynt clare.	xii
xb	A	saynt ypolite & hys felowes.	xiii
iiii	b	saynt eusebius. Faste.	xiiii
	c	Assumpcion of our Lady.	xv
xii	d	The sonne in byrge.	xvi
i	e	oct. of saynt laurence.	xvii
	f	saynt agappte marty.	xviii
ix	g	saynt magnus marty.	xix
	A	saynt Lewys byshope.	xx
xbv	b	saynt bernarde.	xxi
vi	c	oct. assumpcion of our Lady.	xxii
	d	Faste.	xxiii
xviii	e	Bartholomew apostel.	xxiiii
iii	f	saynt Lewys kynge.	xxv
	g	saynt seuerine.	xxvi
xi	A	saynt ruse marty.	xxvii
xix	b	saynt austayne.	xxviii
	c	Decollacyon of saynt Johñ.	xxix
viii	d	saynt felix and adaucte.	xxx
	e	saynt cutberte byrgyn.	xxxi

KL September hath. xxx. dayes The moone hath. xxix.
The nyght hath. xii. houres The daye hath. xii.

vi	f	saynt gyls abbote.	i
b	g	saynt antony n marty.	ii
	A		iii
xiii	b	Translacyon of saynt cuthbert.	iiii
ii	c	saynt bertyne abotte	v
	d	saynt eugeupus.	vi
x	e	Faste.	vii
	f	Nativityte of our Lady.	viii
xviii	g	saynt gorgone marty.	ix
vii	A	saynt silupus byshope.	x
	b		xi
xv	c	saynt marcyane byshope.	xii
iiii	d	saynt maurylius byshope.	xiii
	e	Exaltacyon of the holy Crosse.	xiiii
xii	f	The sonne in lybia	xv
i	g	Edyth virgyn.	xvi
	A	saynt lamberte byshop.	xvii
ix	b	saynt victor and coronat.	xviii
	c	saynt Januaryus marty.	xix
xvii	d	saynt Eustace. Faste.	xx
vi	e	saynt mathewe apostel.	xxi
	f	saynt maurice and his companions	xxii
xiiii	g	saynt Tecla virgyn.	xxiii
iii	A	saynt andoche marty.	xxiiii
	b		xxv
xi	c	saynt cypryane & iustine marty.	xxvi
xix	d	saynt cosme and damiane.	xxvii
	e		xxviii
xviii	f	saynt mychaell archangel.	xxix
vii	g	saynt hierom preeft.	xxx

R October hath xxxi. dayes The moone hath. xxx. dayes
The nyght hath. xiiii. houres The daye hath. x.

xxvi	A	Saynt Remige byshop.	i
b	b		ii
xxiii	c		iii
ii	d	Saynt franceys confessor.	iiii
	e	saynt apolynaris mar.	v
x	f	Saynt sayth.	vi
	g		vii
xxviii	A	saynt pelagye.	viii
vii	b		ix
	c	saynt Gereon and victor.	x
xxv	d	Nichasius byhope.	xi
iiii	e	saynt wylfride.	xii
	f	Translacyon of saynt Edward.	xiii
xxii	g	Saynt calypte byhope	xiiii
i	A	saynt blfrane byhope.	xv
	b	The sonne in scorpyo.	xvi
ix	c	saynt audrey birgyn.	xvii
	d	Duke euangelist.	xviii
xxvii	e	saynt fredestwyde birgyn.	xix
vi	f	Austreberte birgyn.	xx
	g	xi. thousande birgyns.	xxi
xxiiii	A	Mary salome.	xxii
iii	b	saynt Romaine archbyhope.	xxiii
	c	saynt maglore byhope	xxiiii
xxi	d	saynt cryspyne and crispyrpane.	xxv
x	e	Euaryste byhope	xxvi
	f	faste.	xxvii
xxviii	g	Saynt symon & iude.	xxviii
	A	saynt narcysus byshop	xxix
xxvi	b	saynt german capua.	xxx
b	c	saynt Quynryn. faste.	xxxi

KL November hath .xxx. dayes The moone hath .xxix.
The nyght hath .xvi. houres The day hath .viii.

D The fest of all sayntes.

iiii **e** All soules daye.

ii **f** saynt wenefrede birgyn.

g saynt amantius.

x **A** saynt lete preste.

b saynt leonarde.

xviii **c** saynt wylfryde archbyshope.

xvi **d** saynt theodore.

xv **f** saynt Martene byshop.

iiii **g** saynt martynne byshop.

xiii **A** Saynt paterne martyr.

xi **b** **C**ransl. of saynt erkenwalde.

x **d** The sonne in saynttarius.

e saynt edmund archbyshope.

f saynt helwe byshop.

xviii **g** Oct. of saynt martynne.

xvi **A** saynt Elyzabeth.

b saynt edmund kynge.

xiiii **c** Presentacyon of our lady.

iii **d** Cecily birgyn.

xi **e** saynt clement byshop.

x **f** saynt grisogone martyr.

xviii **g** Katherine birgyn.

xvi **A** **b** saynt agrycole.

xv **c** saynt Kuse martyr.

iiii **d** saynt saturnine.

xi **e** Saynt andrew apostle.

saite.

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R December hath. xxi. dayes The moone hath. xx.
The nyght hath. xviij. houres The daye hath. vi.

	f	saynt eloy byshop.	i
xliii	g	saynt lybane.	ii
ii	A	Deposicion saint osmund.	iii
x	b	saynt barbara virgyn.	iiii
	c	saynt sabba abbote.	v
		Faste.	
xbiii	d	Concepcion of our Lady.	vi
vii	e	Octa of saynt andrew.	vii
	f	saynt nycolas byshope.	viii
xb	g	saynt cyprian abbote.	ix
liii	A		x
	b	saynt Damase byshop.	xi
xix	c	The sonne in Cancer.	xii
vi	d	saynt lucy virgyn.	xiii
	e		xiiii
xx	f	saynt valery byshop.	xv
		Wispiencia.	
xbv	A	saynt lazarus byshop.	xvi
vi	b	Gracyane byshop.	xvii
	c		xviii
xliii	d	saynt Iulyan marty.	xix
iii	e	saynt thomas apostell.	xx
	f	xxx. marty.	xxi
xi	g	saynt victory virgyn.	xxii
xix	A	Faste.	xxiii
	b	Datyrpte of our lord.	xxiv
viii	c	saynt steuen prothomarty.	xxv
	d	saynt Iohn euangelyst.	xxvi
xbi	e	Whyldermas daye.	xxvii
v	f		xxviii
	g	Translacion of saynt Jamys	xxix
xlii	A	saynt siluester byshop	xxx

An ordre and forme of byddynge of the bedes
by the kynges commaundement.

Ye shall praye for the whole congregation of Christes church, especially for this church of Englonde, wherin fyrst I commende to your deuout prayer the kynges most excellent maiesty, supreme head immediatly vnder god of the spirytualty & temporallite of the same church and quene Anne his wife, and for the prosperite of the noble Prynce Edward his sonne.

¶ Secondly ye shall praye for the clergy, the Lordes temporall and commons of this realme, beseechynge almyghty God to gyue euery one of them in his degre grace to vse themselves in such wyse as maye be to his contentacion, the kynges honoure and wealthe of the realme.

¶ Thyrde ye shall praye for the soules that be departed abydynge the mercy of almyghty God that it maye please hym the rather at the contemplacion of our prayers to graunt them the fructioun of his presence.

The abrogacion of the holy dayes.

Iust that the feast of Dedication of the church shall in all places through out this realme be celebrated & kepte on the fyrst sodaye of the moneth of October and vpon none other daye.

¶ Item that the feast of the patron of euery church within this realme, called commonly the church holy daye, shall not from henceforth be kepte or obserued as a holy daye as heretofore hath ben vsed, but that it shalbe lawfull to all and syngular parsones, resydent or dwellynge within this realme to go to theyr worke, occupacion, or mysterie, and the same trulpy to exercise and occupy vpon the sayd feast, as vpon any other worke daye excepte the sayd feast of church holy day be such as must be elles vniuersally obserued as a holy day by this ordinaunce followynge.

¶ Also that all those feastes or holy dayes whiche shal happen to occurre, epyther in the heruest tyme, whiche is to be compted
from

The abrogacion of the holy daies.

from the fyrst daie of July vnto the .xxix. daie of September, or els in the terme tyme at Westmynster, shal not be kepte or obserued from hensforth as holy daies, but that it maye be lawe full for euery man to go to his worke or occupacion vpon the same, as vpon any other worke daies: except alwayes the feastes of the Apostles of our blessed Lady, and of Saynt George, and the .iiii. Euangelistes, and Mary Magdalene. And also such feastes as wherin the kynges Judges at Westmynster hall do not vse to syt in iudgement: all whiche shal be kepte holpe and solempne of euery man, as in tyme past hath bene accustomed.

¶ It is ordeined alwayes that it maye be lawfull vnto all prestes & clarkes, as wel secular as regular, in þe forsayd holy daies now abrogate, to syng or saye theyr accustomed seruyce for those holy daies in theyr churches, so that they do not the same solemply nor do ryng to the same, after maner vsed in hygh holy daies nor do commaund or indyte the same to be kepte or obserued as holydaies.

¶ Finally the feast of the Natiuite of our Lorde, of Easter, of the Natiuite of Saynt John Baptyst, and of Saynt Michaeil the archaungel, shalbe from hensforth accompted, accepted and taken for the .iiii. generall offeryng daies.

¶ And for further declaracion of the premisses, be it knownen that Easter terme begynneth alwayes the .xviii. daie after Easter, rekenyng Easter daie for one, and endeth the mondaye nexte after the Ascencion daie.

¶ Trinite terme beginneth alwayes the wednesday next after the octaues of trinite sodaye, & endeth the .xi. or .xii. day of July.

¶ Whelmas terme begynneth the .ix. or .x. daie of October and endeth the .xxviii. or .xxix. daie of Nouember.

¶ Whyllary terme begynneth the .xxiii. or .xxiiii. daie of January and endeth the .xii. or .xiii. daie of February.

¶ In Easter terme vpon the Ascencion daie.

¶ In trinite terme vpon the natiuite of S. Ihon Baptyst.

¶ In Whelmas terme vpon Allhallowen daie.

¶ In Whyllary terme vpon Landelmas daie. The kynges iudges at Westmynster do not vse to sytte in iudgement nor vpon any sondaye.

¶ So shal the kynges.

The

**The Symbole of Crede of
the great Doctour Atha-
nalias dayly red in the
Churche.**



Who so euer wil be saued
before all thynges it is
necessary that he holde
the catholyke saythe.

Whiche sayth, but yf
euery man wyll kepe whole and in-
uiolate, without doute he shall eter-
nally perpythe.

This truly is the catholyke sayth
that we worshyp one God in trini-
nite, and the trinite in vnite.

Neither confounding the persons,
neither seperating the substance.

The person of the Father is one,
the person of the son another, & per-
son of the holy goost another.

But of the Father, of the sonne, &
of the holy goost, there is one diui-
nite, equal glory coeternal maiesty.

Such as is the Father, such is the
sonne, such is the holy gooste.

The Father is vncreate, the sonne
vncreate, & holy goost is vncreate.

The father is immesurable, & sonne
immesurable, the holy gooste imme-
surable.

**Symbolum Atha-
nasil.**

Quicumq; vult
salu⁹ esse an-
te oia opus est vt te-
neat catholicā fidē.

Quam nisi quisq;
integram inuolas-
tamq; seruauerit:
absq; dubio in eter-
nū peribit.

Fides autem ca-
tholica hec est, vt
Deum in trinitate
et trinitatē in vni-
tate veneremur.

Neque confunden-
tes personas, neq;
substantiam sepa-
rantes.

Alia est enim per-
sona patris, alia
filii, alia spiritus
sanctus.

Sed patris & filii
spiritus sancti, v-
na est diuinitas es-
qualis, gloria coe-
terna maiestas.

Qualis pater ta-
lis filius, talis spi-
ritus sanctus.

Increatus pater,
increatus filius, in-
creatus spiritus san-
ctus.

Immensus pater,
immensus filius, im-
mensus spiritus san-
ctus.

B

The

The

Eternus pater eter-
nus filius, eternus
spiritus sanctus.

Et tamen nō tres
eterni sed vnus eter-
nus.

Sicut non tres in
creati, nec tres im-
mensi sed vnus in-
creatus, et vnus im-
mensus.

Similiter omni-
potens pater, omni-
potens filius, omni-
potens spiritus sanctus.

Et tamen non tres
omnipotens, sed vnus
omnipotens.

Ita deus pater de-
us filius, deus spiri-
tus sanctus.

Et tamen non tres
dei, sed vnus est de-
us.

Ita dominus pa-
ter, dominus filius
dominus spiritus
sanctus.

Et tamen nō tres
domini sed vnus est
Dominus.

Uta sicut singu-
larum unam quāq;
personam: deum ac
Dominum confite-
re christiana verita-
te compellimur.

Ita tres deos aut
dominos dicere ca-
tholica religione
prohibemur.

The symbole.

The father is euerlasting, & sonne
euerlastinge, the holy gooste euer-
lastynge.

And nat withstāding there be nat
thre euerlastig but one euerlastig.

Euē as there be nat thre vncreate
nor thre vnmesurable, but one vn-
create, and one vnmesurable.

In lyke maner is the ffather al-
myghty, the sonne almighty, & the
holy gooste almyghty.

And yet be they nat thre almygh-
ties, but one God almyghty.

So the ffather is God, the sonne
God, the holy gooste is God.

And yet be there nat thre Gods,
but one God.

So the father is & lord, the sonne
the lorde, the holy gooste the lorde.

And yet be they nat thre lordes,
but one lorde.

Nor as we be compelled by & chri-
stiane verite to confesse seperatly
every one parson to be God and
lorde.

So are we all prohibite by the ca-
tholyke religion of Christes saythe
to saye that there be thre Goddes
or thre lordes.

The

of Athanasius.

The Father is made of none, neyther created, nor gotten.

The sonne is from the father alone, neyther made, nor created, but gotten.

The holy gooste is from the father, and the sonne, neyther made, created, nor gotten, but procedyng.

And so is there but one father, nat thre fathers, one sonne, nat thre sonnes, one holy gooste, nat thre holy goostes.

And in this Trinite, there is none before or after another, nothyng more, or lesse but all the thre persos be coeterne, & coequal to the selfe.

So that by all wayes as nowe it hath bene aboue sayde, the Trinite in vnite, & the vnite in trinite may be worshipped.

Therefore the which will be saued, let him vnderstande thus of the Trinite.

But it is necessary vnto euerylasting health the which euery christia beleue also saythfully the incarnation of our lord Iesu Christe.

It is therfor the right sayth, the which we beleue & cofesse the our lord Iesu Christ the sonne of god, is God and man.

Pater a nullo es factus nec creatus nec genitus.

Filius a patre solo est non factus nec creatus, sed genitus.

Spiritus sanctus a patre et filio, non factus, nec creatus nec genitus, sed procedens.

Unus ergo pater non tres patres, unus filius, non tres filii vnus spiritus sanctus non tres spiritus sancti.

Et in hac trinitate nihil prius aut posterius, nihil magis aut minus, sed totae tres persone coeterne sibi sunt & coequalis.

Ita ut per omnia seculis iam supradictum est, et vnitas in trinitate, et trinitas in vnitate benedicenda sit.

Qui vult ergo saluus esse, ita de trinitate sentiat.

Sed necessarium est ad eternam salutem, ut incarnationem quoque Domini nostri Iesu Christi fideliter quisque credat.

Est ergo fides recta, ut credamus et confiteamur quia dominus noster Iesus christus dei filius deus et homo est.

The symbole

Deus est & substantia patris ante secula genitus, et homo est ex substantia matris a seculo natus.

Perfectus Deus, perfectus homo et anima rationali et humana carne subsistens.

Equalis patri secundum diuinitatem minor patri secundum humanitatem.

Qui licet deus sit et homo non duo tamen sed unus est Christus.

Unus autem non conversione diuinitatis in carnem, sed assumptione humanitatis in Deum.

Unus omnino non confusione substantie, sed unitate personae.

Sicut anima rationalis et caro unus est homo, ita Deus et hominibus est Christus.

Qui passus est pro salute nostra descendit ad inferos terra discessit a mortuis.

Ascendit ad celos sedet ad dexteram dei patris omnipotentis: inde venturus est iudicare vivos et mortuos.

He is God by the substance of the father, gotten before all worldes, & he is man by the substance of hys mother borne in the world.

Perfecte God, perfecte man being of a soule reasonable and of fleshe humayne.

Equal to the father by his godhed lesse than the father by his manhed.

Whiche though he be God & man, yet is there nat twayne, but one Christ.

Truly he is one nat by turning of hys Godhed into manhed, but by assumptynge of hys manhed into godhed.

Being one to all ententes, nat by confusyon of substance, but by unite of person.

How as the reasonable soule & the fleshy body is or maketh one man, so God & man, is one Christ.

Whiche suffered death for our saluacyon descended to hell, and rose from death the thyrde daye.

Whiche ascended to heauens sitteth at the ryghte hande of God & father almyghty, from thence shall he come to iudge & quicke & dead.

At

of Athanasius.

At whose commyng all men must
ryse with theyr bodyes, & shal gyue
accōpte of theyr owne propre dedes.
And they that haue done wel shal
go into euerlastinge lyfe, they that
haue done euell into euerlastyng
fyre.

This is the catholyke sayth which
except euery man saythfully & sted
fastly do beleue, he can not be sa-
ued.

The crede, or the twelue
Artycles of the chrysten
sayth.

The fyrste artycle.

Ibeleue in God the father
almighty maker of heauē
and earth.

The second article.

And in Iesus Chyriste his only son
ne our Lorde.

The thyrde article.

Which wasconceyued by the holy
goost, borne of the virgyn Mary.

The fourth article.

Suffred vnder Ponce Pylate:
was crucified, dead, buryed, & des-
cended into hel.

Ad cuius aduen-
tum omnes homi-
nes resurgere has-
bent cum corporis
suis, et redditu-
ri sūt de factis pro-
prie rationem.

Et qui bona ege-
runt ibūt in vitam
eternam, qui vero
mala in ignem eter-
num.

Hec est fides catho-
lica qui nisi quisq[ue]
crederit, saluus esse
non poterit.

Duod eciam arti-
culi fidei.

Primus articulus.

Credo in Deū
patrem omni-
potentem creatorū
celi et terre.

Secundus articulus.

Et in Iesum Chri-
stum filiū eius uni-
cum Dominum no-
strum.

Tertius articulus.

Qui conceptus est
de Spiritu sancto; na-
tus ex maria virgi-
ne.

Quartus articulus.

Passus sub Pon-
tio Pylato crucifi-
xus, mortuus et se-
pultus descendet ad
infernū.

B iij.

The

Quintus articulus

Quarta die resurrexit a mortuis.

Sextus articulus.

Ascendit ad celos sedet ad dexteram dei patris omnipotentis.

Septimus articulus

Inde venturus est iudicare vivos et mortuos.

Octavus articulus

Credo in spiritum sanctum.

Nonus articulus

Sanctam ecclesiam catholicam.

Decimus articulus

Sanctorum communionem remissionem peccatorum.

Undecimus articulus.

Carne resurrectionem.

Duodecimus articulus.

Et vitam eternam Amen.

Matth. i.

Christi autem generatio sic erat. Cum esset desponsata mater Iesu Maria, Ioseph antequam conveniret

The. xij. articles of the fayth

The. v. article.

And the thyrde day he rose agayne from death.

The. vi. article.

He ascended into heauē, & sytteth on the ryghte hande of God the father almighty.

The. vii. article.

From thence he shall come to iudge the quicke and the deade.

The. viii. article.

I beleue in the holy gooste.

The. ix. article.

The holy catholike church.

The. x. article.

The comunyon of sayntes, the forgiveness of synnes.

The. xi. article.

The resurrection of the body.

The. xii. article.

And y lpe euerlastyng.

So be it.

The Gospel of S. Mathewe mencionyng the incarnation of Iesus Christ.

He byrth of Christ was on this wyse. When hys mother Mary was maryed to Ioseph, before they came toge.



The gospel

together, she was foude with chyld
by the holy gooste. The Ioseph her hus-
bande beyng a perfecte man, and
wolde nat bring her to shame, but
was mynded to put her away se-
cretly. Neuerthelesse wyle he thus
thought, beholde the aungell of the
lorde appeared vnto hym in a drea-
me sayeng: Ioseph the sonne of Da-
uid, feare nat to take vnto the Ma-
ry thy wyfe. For the whiche is con-
ceyued in her, is of the holy gooste.
She shall bryng forth a sonne, and
thou shalt cal hys name Iesus. For
he shall saue hys people from theyr
synnes. All this was done to fulfyl
that whiche was spoken of the lord
by the Prophete, sayenge: Beholde
a mayde shalbe with chyld, & shall
bryng fourth a sonne and they shal
call hys name Emanuel, whiche is
by interpretacion God w vs. Now
when Ioseph awoke out of slepe, he
dyd as the Aungell of the lorde bad
hym, and toke hys wyfe vnto hym
and knewe her nat tyll she hadde
brought forth her fyrst borne sonne
and called hys name Iesus.

W iiii.

A les.

rent inuenta est de
utero, habes de spi-
ritu sancto: Ioseph
autem vir eius cum
esset iustus et nolet
eum tradere:
voluit occulte dimit-
tere eam. Hec autē
eo cogitante ecce an-
gelus Domini ap-
paruit in somnis ei
dicens. Ioseph fili
David. Noli time-
re accipere Mariā
conjugem tuā, quod
enim in ea natū est,
pariet autem filiū,
et vocabis nomen
eius Iesū ipse enim
saluum faciet popu-
lum suum a peccas-
tis eorum. Hoc autē
totum factū est, ut
adimpleretur quod
dictū est a dñi per
prophetam dicen-
tem. Ecce virgo
in utero habebit, et
pariet filium, et vo-
cabis nomen Ema-
nuel quod est inter-
pretatum, nobiscū
deus. Exurgens au-
tem Ioseph a som-
no, fecit sicut pree-
cepit ei angelus Do-
mini, et accepit con-
iugem suā non cog-
noscebat eā, donec
peperit filium pri-
mogenitum, et vo-
cavit nomen eius
Iesum.

Passio Domini
nostri Iesu christi
secundū
Joan
nē.

A Gressus
Dominus
Iesus cū

discipulis suis trans-
iit iherosolimam
ubi erat ortus, in
quem introiit ipse
et discipuli eius.
Sciebat autem et
Iudas qui trade-
bat eum locū quia
frequenter Iesus
conuenerat illuc cū
discipulis suis. Iu-
das ergo cum acce-
pisset cohortē et a
pontificibus & pha-
riseis ministros, ve-
nit illuc cū lanternis
& facibus & armis,
Iesus itaq; sciens
omnia que ventura e-
rant super eū, pro-
cessit et dixit eis.
Quē queritis? Res-
ponderunt ei: Iesū
Nazarenū. Dicit
eis Iesus: Ego sū.
Stabat autē & Iu-
das qui tradebat
eū, cū ipsis. Ut er-
go dixit eis Iesus:
ego sū, abierūt re-
trosum et cecide-
runt in terrā. Ite-
rum ergo eos inter-
rogauit. Quē que-
ritis? Illi autē dixe-
rūt: Iesū Nazare-

The passion.

A lesson of the gospel of saynte
Johan declaring the passyon
of our Mayster Christ.

Johan. x. viii.



When Iesus had spokē the-
se wordes, he went forth w-
hys disciples ouer the brow-
ke Cedron, where was a garden, in-
to the whiche he entred with hys
disciples. Judas also, whiche be-
trayed hym knewe the place for Je-
sus oftentymes resorted thither w-
hys disciples. Judas than after þ-
he had receyued a bond of men, and
ministers of the hyghe prestes and
Pharises, came thither with lan-
ternes and fyre brandes & weapōs.
Then Iesus knowyng all thinges
that shuld come on hym, wēt forth
and sayde vnto them, whome seke
ye? They aunswered hym, Iesus of
Nazareth. Iesus sayde vnto them,
I am he. Judas also whiche be-
trayed hym stode with them. But
as sone as he had sayde vnto them,
I am he, they went backwardes &
fell to the grounde. And he asked
them agayne, whome seke ye? They
sayde Iesus of Nazareth. Iesus
aunswē-

The passion.

answered. I sayde vnto you, I am
he. If ye seke me, let these go they
way, that the sayeng might be ful-
filled, which he spake. Of the which
thou gauest me, haue I not losse
one. Simon Peter had a swerde &
drew it, & smote the hyghe prestes
seruaunte, & cut of hys ryght eare.
The seruautes name was Mal-
cus. Than sayde Jesus vnto Peter
put bp thy swerd into hys sheathe:
shal I nat drynke of the cup, which
my father hath gyuen me? Than p
company, and the captayne, & the
ministers of the Jewes toke Jesus
and bounde hym, & led hym awaye
to Anna fyrste: for he was sather
lawe vnto Cayphas, whiche was p
hyghe preste that same yere. Cay-
phas was he that gaue counsell to
the Jewes that it was expedient p
one man shulde dye for the people.
And Simon Peter folowed Jesus
and another disciple, that disciple
was knowen of the hygh prest, and
went in with Jesus in to p palays
of the hye preste. But Peter stode
at the doore without. Thā went out
p other disciple which was knowen

B h.

vnto

nū Respōdit Iesus.
Dixi vobis, q̄ ego
sū. Si ergo me que-
ritis, sinite hos abi-
re, ut complectatur
sermo quē dixit: q̄
quos dedisti mihi,
non perdidī ex eis
quēq̄. Simon ergo
Petrus habēs gla-
diū eduxit eum, & p-
cussit pōtificis ser-
uū, et abscidit auris-
culā eius dexteram.
Erat autē nomē ser-
uū Malchus. Dixit
ergo Iesus Petro,
mitte gladium tuū
in vaginā: calicem
quem dedit mihi pa-
ter non bibā illum.
Cohors ergo et tri-
bunus & ministri iu-
deorum cōprehende-
runt Iesū et ligau-
erūt eū, et adduxerūt
eū ad Annā primā.
Erat socer Cay-
phe qui cōsiliū de-
derat Iudeis quia
expedit vnū homi-
nem mori pro popu-
lo. Dequebatur autē
Iesum. Simon Pe-
trus, et alius disci-
pulus autē ille erat
notus pontifici, et
introduit eum Iesu
in atriuū pontificis.
Petrus autem sta-
bat ad ostium foris.
Exiit ergo discipu-
lus alius qui erat

The passion.

notus pontifici, et dixit ostiari, et introduxit Petrum. Dixit ergo Petro ancilla ostiaria. nūquid & tu es discipulus eius hominis istius? Dixit ille, nō sum. Stabant autem serui & ministri ad prunas quia frigus erat et calefaciebant se. Erat autem et cum eis Petrus. Stans & calefaciens se. Pōtifer ergo interrogauit Iesum de discipulis suis, et de doctrina eius. Respondit ei Ies. Ego palam locutus sum mundo: ego semper docui in synagoga et in tēplo quo omnes Iudei conueniunt, et in occulto locutus sum nihil. Quid me interrogas: interroga eos qui audierunt quid locutus sum ipsis. Ecce hīsciunt quid dixerim ego. Hec autem cū dixisset, vnus assistens ministrorum dedit alapam Iesu dicens. Sic respondes pontifici: Respondit Iesus. Si male locutus sū testimoniū prehibe de malo. Si autē bene, quid me cedis? Et misit eū Annas ligatū ad Cayphā

vnto the hygh prest, and spake to þe damsell þe hepte the doze & broughte in Peter. Than sayde the damsell that hepte þe doze, vnto Peter. Arte nat thou one of this mā's disciples. He sayde: I am nat. The seruantes and the ministers stode there & had made a fyre of coles, for it was cold: and they warmed them selues. Peter also stode among them and warmed hym selfe. The hyghe preste asked Iesus of hys disciples, and of hys doctryne. Iesus answered him I spake opely in the woꝛlde. I euer taught in the Synagoge and in þe temple, where as all the Jewes resorted, and in secret haue I sayd no thyng, why asked thou me? Are they which herde me, what I sayd vnto them. Beholde, they can tell what I sayde, when he had thus spoken one of the mynysters, which stode by, smote Iesus on the face sayenge: answerest thou the hyghe preste so? Iesus answered hym: If I haue spoken euyll, beare wytnesse of the euyll: If I haue spoken wel, why smytest thou me? And Annas sente hym bounde vnto Cayphas

The passion.

phas the hyghe preste. Simon Peter stode & warmed hym selfe. And they sayd to hym: arte thou nat also one of hys disciples? He denyed it and sayde I am nat. One of the seruantes of the hygh preste (hys cotsyn, whose eare Peter smote of) sayd vnto hym. Dyd nat I se the in the garden with hym? Peter denyed it agayne, and immediatly the cocke crewe. Than led they Jesus frome Cayphas into þe hall of iudgement. It was in the mornynge, and they them selues wente nat into the iudgement hall, least they shulde be defyled, but that they myghte eat the Paschall Lambe. Pylate than wēt out vnto them, and sayde: what accusation brynge you agaynste this man? They answered & sayde vnto hym. If he were nat an euyll doer, we wolde nat haue delyuered hym vnto þe. Thā sayd Pylate vnto the: Take ye hym & iudge hi after your owne law. Than þe Jewes sayd vnto hym. It is nat lawefull for vs to put any mā to death, þe þe wordes of Jesus might be fulfilled whiche he spake signifiēg what death he shuld dye. Thā

pōtifficē. Erat autē
Sīmō Petrus nās
et calefaciens se.
Dixerunt ergo ei.
Anquid et tu ex
discipulis eius es?
Negauit ille et dixit
non sum. Dixit ei
vñus ex seruis ponti-
ficis: cognat⁹ ei⁹
cuius abscidit Pe-
trus auriculā. Rō-
ne ego te vidi in or-
to cum illo. Iterū
ergo negauit Petr⁹
et statim gallus cā-
tauit. Adducunt er-
go Jesū a Caypha
in p̄torium. Erat
autem mane et ipsi
non introierunt in
p̄torium, vt nō cō-
taminarentur, sed
māducarēt Pascha.
Exiit ergo Pila-
tus, ad eos foras, &
dixit. Quam accusa-
tionem assertis ad-
uersis hominē hūc.
Responderūt et die-
erūt ei. Si nō esset
hic malefactor, non
tibi hic tradidisse-
mus eum. Dixit er-
go eis Pilatus. Re-
cipite eum vos et se-
cundum legem ve-
stram iudicate eū.
Dixerūt ergo ei Ju-
dei, Nobis non li-
cet interficere quem-
quam. Ut sermo Je-
su impleretur quem
dixit, significans
quamorte esset mo-
rūrus. Introiuit

The passiou.

ergo iterum in pre-
torium Pilatus: et
vocauit Iesum, & dix-
it ei. Tu es rex Iu-
deorum. Et respon-
dit Iesus. A temet-
ipso hoc dicis an a
liis tibi dixerunt de
me. Respondit Pi-
latus. Aliquid ego
Iudeus sum? Gentes
tua et pontifices tui
tradiderunt te mihi.
Quid fecisti? Res-
pondit Iesus. Reg-
num meum non est
de hoc mundo esset
regnum meum: mi-
nistri mei utique de-
certarent ut non tra-
deret Iudeis. Nunc
autem regnum meum est
hinc. Dixit itaque ei
Pilatus: Ergo rex
es tu? Respondit Je-
sus. Tu dicis quia rex
sum ego, Ego in hoc
natus sum, et ad hoc
ueni in mundum ut
testimonium perhi-
beam veritati. Om-
nis qui est ex verita-
te: audit vocem me-
am. Dixit ei Pila-
tus. quid est veri-
tas? Et quum hoc
dixisset: iterum exi-
uit ad Iudeos, & di-
xit eis. Ego nullam
causam inuenio in
eo. Est autem con-
suetudo vobis: ut
vnum dimittam vobis
in Pascha. Multis
ergo dimittam vobis.

Then Pilate entred into the iud-
gement hall agayne. And called Je-
sus, and sayd vnto hym: Arte thou
the kynge of the Jewes? Iesus an-
swered: Sayest thou þ of thy selfe,
or dyd other tel it the of me, Pilate
answered: Am I a Jewe? Thyne
owne nacio and hygh prestes haue
delyuered the vnto me. What haste
thou done? Iesus answered: My
kyngdome is nat of this worlde. If
my kyngdome were of thys worlde
than wolde my ministers surely
syghte that I shulde nat be delyue-
red vnto þ Jewes, but now is my
kyngdome nat from hence. Pilate
sayde vnto hym: Art thou a kynge
than? Iesus answered: Thou sayest
that I am a kynge. For thys cause
was I borne & for thys cause came
I in to the worlde & I shulde beare
wytnes vnto the truth. And all þ
are of the truth hear my voyce. Py-
late sayd vnto hym. What thyng
is truth? And whan he had sayde þ,
he went out agayne vnto þ Jewes
and sayde vnto thē: I fynd in hym
no cause at al, ye haue a custome þ
I shulde delyuer you one losse at
Easter

The passion.

Easter. Wyl ye that I louse vnto
you the kyng of the Jewes? Than
cryed they all agayne, saynge nat
hym, but Barrabas. That Barra-
bas was a robber. Than Pylate
toke Jesus and scourged hym. And
the souldiers woude a crone of tho-
nes & put it on hys head. And they
dyd on hym a purple garment, and
sayde hayle kyng of the Jewes.
And they smote hym on y face, Py-
late went forthe agayne, and sayde
vnto them: Beholde I bryng hym
forth to you, that ye may knowe, y
I fynde no faute in hym. Than
came Jesus forth wearing a croun
of thorne and a robe of purple. And
Pylate sayde vnto them. Beholde
the man. Whan the hygh prestes &
ministers saw hym, they cryed, say-
enge: Crucify hym, Crucify hym.
Pylate sayde vnto them: Take ye
hym, and crucifye hym. For I fynd
no cause in hym. The Jewes answe-
red hym: we haue a lawe, & by oure
law he ought to dye because he ma-
de hym selfe the sonne of God. Whā
Pylate herde that sayenge, he was
the more affrayde, and sayde vnto
Jesus:

regē Judeorū. Cla-
mauerūt eursū oēs
dicentes. Non hāc
sed Barrabā. Erat
autē Barrabas la-
tro. Tūc ergo ap-
prehendit Pilatus
Jesū, & flagellauit
et milites plectētes
coronam de spinis
imposuerūt capiti
eius: et ueste pur-
purea circumdēde
derunt eū. Et venie-
bant ad eū, et dice-
bāt. Ave rex Judeo-
rū. Et dabāt ei ala-
pas. Exiuit iterum
Pilatus foras et
dixit. Ecce adduco
vobis eū foras: vt
cognoscatis qđ nul-
lā inuenio ī eo cau-
sā. Exiuit ergo Jes-
us portās coronā
spinēā & purpureū
vestimentū. Et dix-
it eis Pilat⁹. Ecce
homo. Cū er o vi-
dissēt eū pōtīfices
& ministri, clama-
bāt dicentes. Crucī-
fige. Crucifige eū.
Dixit ei Pilatus.
Accipite eū vos et
crucifigite. Ego e-
nī nō inuenio ī eo
causam. Responde-
rūt ei Judei. Nos
legē habemus, & se-
cūdū legē debet mo-
ri. quia fili⁹ Dei se
fecit. Cū ergo audis-
set Pilatus hūc ser-
monē, magis timu-
it. Et ingressus est
Ieruzalē, et dixit ad

The passion.

Iesum. Unde es tu
Iesus autem respō
sum nō dedit ei. Vi
cit ergo ei Pilatus
Mihi nō loqueris?
Nescis quia pote
statem habeo cruci
figere te, et potesta
tem habeo dimitte
re te. Respondet Je
sus. Nō haberes po
testatem aduersum
me hllam: nisi tibi
datus esset de super.
Propterea qui me
tradit tibi maius
peccatum habet. Et
exinde querebat Pi
latus dimittere eū.
Iudei autem clama
bant dicentes. Si
hunc dimittis, non
es amicus Cesaris.
Omnis qui se regē
facit cōtra dicit Ce
sari. Pilatus ergo
cū audisset hos ser
mones, adduxit Je
sum foras et sedet
pro tribunali in lo
co quod dicitur Li
costratos Hebraice
autem Gabbatha.
Erat autē parastre
ue pasche, hora sex
ta. Et dicit Iudeis
Ecce rex vester. Illi
autem clamabant,
Tolle, tolle, crucifi
ge eū. Dicit ei Pila
tus regem vestram
crucifigam? Respō
derunt pontifices.
Non habemus re
gem nisi Cesarem.

Jesus: whence arte thou? But Je
sus gaue hym none answer. Tha
sayde Pylate vnto hym. Spekest
thou nat vnto me? Knowest thou
nat that I haue power to crucifye
the, and I haue power to loose the?
Jesus answered: thou couldest haue
no power at all agaynste me, except
it were gyuen the frō aboue. Ther
fore he that deliuered me vnto the
is more in synne. And frome hence
forthe sought Pylate meanes to lo
se hym. But þe Jewes cryed sayeng
If thou let hym go, thou arte nat
Cesars frende. For who so euer ma
keth hym selfe a kynge, is agaynste
Cesar. Whan Pylate herde that
sayeng, he brought Iesus forth, &
sat downe to gyue sentence, in a pla
ce called the Pauement but in the
Hebrie tongue Gabbatha. It was
the Sabboth euen, whiche falleth
in the Easter feast, and aboute the
syxte houre. And he sayde vnto the
Jewes: Beholde your kynge. They
cryed, awaye with hym, away with
hym, crucify hym. Pylate sayde
vnto them. Shall I crucify youre
kynge? The hygh prestes answered

we

The passion.

we haue no kyng but Cesar. Thā
 deliuered he hym vnto them to be
 crucified. And they toke Jesus and
 led hym away. And he bare hys
 crosse, and went forth into a place,
 called the place of deade mens scul-
 les (which is named in Hebrew Gol-
 gatha) where they crucified hym: &
 with hym two other on eyther syde
 one, and Jesus in the myddes. Py-
 late wrote hys tytle, and put it on
 the crosse. The writing was, Jesus
 of Nazareth, kyng of the Jewes.
 For the place where Jesus was cru-
 cified, was nygh to the cyttye. And
 it was wrytten in Hebrew, Greke
 and Latyn. Than sayde the hyghe
 prestes of the Jewes to Pylate.
 Wryte nat kyng of the Jewes: but
 that he sayde, I am kyng of the Je-
 wes. Pylate answered and sayde.
 What I haue wrytē, I haue I wry-
 ten. Than the souldiours whā they
 had crucified Jesus, toke hys gar-
 mētes & made four partes, to euery
 souldier a parte, & also his cote. The-
 re was a cote wout seme, wrought
 vpo throughout. And they saydone
 to another. Let vs nat deuyde it,
 but

Tunc ergo tradit
 illi illi eis ut cru-
 cifigeretur. & acce-
 perunt autem Iesū
 et eduxerunt eum, &
 baculans sibi crucē
 exiuit in eum (qui dī-
 citur Caluarie) lo-
 cum Hebraice Gol-
 gatha ubi eum cru-
 cifixerunt: Et cum
 eos duos alios hinc
 et hinc medium cru-
 cem Iesum. Descrip-
 sit autem et titulū
 Pilatus et posuit
 super crucem. Erat
 autem scriptum. Je-
 sus Nazarenus rex
 Iudeorum. Hunc
 ergo titulum multi
 legerunt Iudeo. um
 quia prope ciuitatē
 erat locus ubi crus-
 cifixus est Iesus.
 Erat enim scriptū
 Hebraice, Grece, et
 Latine. Dicebat er-
 go Pilatus pōtifi-
 ces Iudeorū: Noli
 scribere rex Iudeo-
 rū, sed quia ipse dix-
 it. Rex sum Iudeo-
 rum. Respondit Pi-
 latus. Quod scripsi
 scripsi. Quia ergo
 cum crucifixus ē
 eum. Acceperunt ve-
 stimenta eius, et fe-
 cerunt quatuor par-
 tes, unicuique mili-
 ti partem et tunicā
 Erat autem tunica
 inconsutilis de sus-
 per contexta per po-
 tum. Direrunt er-
 go ad inuicem,
 Non se indamur eā

The passion.

sed scilicet de si-
la cuius sit ut scrip-
tura sit impleretur
dicens: Partiti sunt
vestimenta mea si-
bi, et super vestem
meam miserunt sortem.
Et milites quidem
hec fecerunt, Sta-
bant autem iuxta cru-
cem Iesu mater eius
et soror matris eius
Maria Cleopha, et
Maria Magdale-
ne. Cum vidisset er-
go Iesus matrem,
et discipulum stan-
tem quem diligebat, di-
xit matri sue: Mul-
ier ecce filius tuus.
Deinde dixit disci-
pulo. Ecce mater
tua. Et ex illa hora
accepit eam discipu-
lus in suam. Postea
sciens Iesus, quia
iam omnia consum-
mata sunt: ut con-
summatum scrip-
tura dicit: Sitio.
Vas autem positum
erat, aceto plenum.
Illi autem spongi-
am plenum aceto hy-
ssopo circumponen-
tes: obtulerunt ori
eius. Cum ergo accep-
isset Iesus acetum,
dixit. Consummatum
est. Et inclinatus ca-
pite tradidit spi-
ritum. Tunc ergo
quoniam parasceue
erat ut non reman-
erent in cruce cor-
porum.

but caste lottes who shall haue it.
That the scripture might be fulfyl-
led, which sayeth: They parted my
rayment amonge them and on my
cote dyd caste lottes. And the sou-
diers dyd suche thynges in dede.
There stode by the crosse of Iesus
his mother, and hys mothers syster
Mary the wyfe of Cleophas, and
Mary Magdalene. Whan Iesus
sawe hys mother, and the disciple
standyng whome he loued, he sayde
vnto hys mother: woman, beholde
thy sonne. Than sayde he to the dis-
ciple: Beholde thy mother. And fro
that houre the disciple toke her for
hys owne. After that whan Iesus
perceyued that all thynges were
performed that y scripture myght
be fulfylled, he sayde, I thyrste.
There stode a vessel full of bynegre
by. And they fylled a sponge with
bynegre and wounde it aboute w
ylope, & put it to his mouth. Al-
lone as Iesus had receyued of the byne-
gre, he sayde: It is fynished. And
bowed hys heade, and gaue vp the
gooste. The Jewes than because it
was the Sabbath euen, that the
bodies

The passion.

bodys shuld nat remayne vpon the
crosse on the Sabbath daye (for þe
Sabbath daye was an hygh daye)
besought Pylate that they legges
myght be broken, and þe they might
be taken downe. Than came þe sou-
diers & brake the legges of þe fyrste,
and of the other, whiche was cruci-
fied with Iesus. But whan they
came to Iesus, & sawe that he was
dead alreedy, they brake nat hys leg-
ges: but one of the soudiers with a
speare, thurst hym into the syde, &
forth with came oute bloude & wa-
ter. And he that saweit bare record
and his record is true. And he kno-
weth that he sayeth true, that ye
myght beleue also. These thynges
were done that þe scripture myghte
be fulfylled: ye shall nat breake a bo-
ne of hym. And agayne another
scripture sayeth. They shall loke on
hym, whome they pearled. After þe
Ioseph of Aramathia (whiche was
a disciple of Iesus: but secretly for
feare of the Jewes) besought Pyla-
te, that he myght take downe þe bo-
dye of Iesus. And Pylate gaue him
lycence. And there came also Nico-

pori sabbata (erat enim magnus dies ille Sabbati) roga-
uerunt Pilatum, ut frangerentur crura et alterius qui crucifixus est cum eo. Ad Iesum autem cum venissent: ut viderent cum iam mortuum: non frangerunt eius crura. sed vnus militum lancea latus eius aperuit: & continuus exiit sanguis et aqua. Et qui videt testimonium perhibuit, et verum est testimonium eius. Et ille scit quia vera dicit ut & vos credatis. Facta sunt enim hec, ut scriptura impleretur. Quod non comminuetis ex eo. Et iterum alia scriptura dicit. Illi debent in quibus transfixerunt. Post hec autem rogauit Pilatum Ioseph ad aramathia eo quod esset discipulus Iesu: occultus autem propter metum Iudeorum, ut tolleretur corpus Iesu: et permisit Pilatus. Venit ergo et tulit corpus Iesu. Venit autem Nicodemus

C

demus

The passion.

qui venerat ad Ie-
sum nocte primam:
ferens mixturam
Myrrhe et Aloes,
quasi libras centi.
Acceperunt autem
corpus Iesu, et liga-
uerunt linteis in ar-
matibus sicut mos
Iudeis est sepelire.
Erat autem in lo-
co ubi crucifixus est
ortus, et in orto mo-
numentum novum
in quod nondum quis
quam positus fue-
rat. Ibi ergo prop-
ter parasceue iudeo-
rum (quia iuxta erat
monumentum) po-
suerunt Iesum.

Versus.

Qui passus es no-
bis. **Responsum.**
Domine miserere
nobis.

Oremus.

Deus qui ma-
nus tuas, et
pedes tuas, et totum
corpus tuum, pro
peccatoribus in li-
no crucis posuisti et
coronam spinam a
Iudeis in despectu
laetissimi nomi-
nis tui super caput
tuum impositam sustinui-
sti: et quinque vulne-
ra pro nobis pecca-
toribus in ligno cru-
cis passus fuisti, da
nobis hodie et quo-
tidie vltimam peniten-
tiam, abstinentiam, pa-

demus, whiche at the begynnyng
came to Iesus by nyght, & brought
of myrr and aloes myngled togy-
ther, aboute an hundred pounce
waight. Than toke they the body
of Iesu, and wounde it in lynnē clo-
thes with the odoures, as þe maner
of the Jewes is to burye. And in þe
place where Iesus was crucifyed,
was a garden, and in the garden a
newe sepulcre, where in was neuer
man layde. There layde they Iesus
because of the Jewes Saboth eue,
for the sepulcre was nyghe at hande.

Versicle. Thou that suffrest
for vs.

Answer.

Lord haue mercy on vs.

A prayer.

O Lord which hast displayed
thyne handes and fete, and all
thy body on a crosse for our synnes,
and suffrest the Jewes, to set a
croune of thornes on thy heade, in
despyte of thy moste holy name.
And for vs synners dyddest suffre
fyue greuous woundes gyue vs
thys daye and euer the vse of lyght
sence, and vnderstandyng of pe-
naunce, abstynence, paciens, humi-
lite,

The passion.

lite, and chastice, and a pure consci-
ence euermore. By the Jesu Christ
saviour of the worlde, which lyuest
and reygnest with the father, and þ
holy gooste God. Worlde without
ende.

O lord for thy greate mercy and
grace.

Helpe thy people, þ so fayne wolde
haue.

Thy holy gospel preached in euery
place.

And that thou thy flocke maye
saue.

From þ daunger of eternall fyre:
For whiche all christen people the
pray and desyre. So be it.

¶ Here foloweth a very deuoute
prayer of the seven wordes
which our lord spake han-
gyng on the crosse.

Omnipotent lord Jesu
christ: þ yet hāgyn on þ
crosse spakest the seven
wordes, al ytell afore þ
departyng of þ most ho-
ly spirite that we shulde oostymes
haue those holy wordes in mynd. I
humbly beseeche the thorughe the

¶ is.

vertue

cientie, humilitatis
castitatis, lumen, se-
lum, et intellectum,
et puram conscien-
tiam vsq; in finem.
Per te Jesu Chris-
te saluator mundi
Qui cum patre et
spiritu sancto uiuis
et regnas deus per
omnia secula seculi
lorum.

¶ Sequitur oratio
deuotissima de sep-
tem uerbis que Do-
minus Iesus in
cruce pendens
dixit.

Domine Jesu
christe qui sep-
te uerba in ultimo
uite tue in cruce pe-
dens dixisti ut sem-
per illa uerba sa-
cratissima in memo-
ria haberem rogo
te per uirtute alio-
rum uerborum ut mihi par-
cas quicquid ego

A prayer.

peccauit aut commi-
si de septem pecca-
tis mortalibus, scz
de superbia inuidia
ira, accidia, luxuria
auaritia et gula.
Domine sicut tu dix-
isti, pater ignosce
cruci ligentibus: fac
vt amore tuo par-
cam omnino cuius
mihi male facientis-
bus. Domine sicut
tu dixisti latroni ho-
die mecum eris in pa-
radiso: Fac me ita
vivere vt in hora
mortis mee dicas
mihi hodie mecum
eris in paradiso.
Domine sicut tu di-
xisti matri tue, mu-
lier ecce filius tuus
Deinde dixisti dis-
cipulo: ecce mater
tua fac vt matri
tue me societ amor
tuus et charitas tua.
Domine sicut tu di-
xisti: hely hely La-
mazabathani quod
significat Deus me-
us vt quid dereli-
quisti me: fac me di-
cere in omni tempo-
re tribulationis et
angustie mee: pater

the vertue of those holpe wordes: þ
thou lord plese to spare and fauour
me, what so euer offences or synnes
that I haue greued þwith specially
in the. vii. deadly synnes: that is in
pyde, wrathe, enuye, clouthe, aua-
ryce, lechery & glotory. And fyrste
thou saydest: ffather forgyue them
that trespasse the, and do crucyfyre
me for they wote nat what they do,
enforce me lord to that grace, that
I may pray for them that harne or
trespasse me. And lorde thou saydest
to the these, thys day thou shalt be
with me in Paradise: gyue my lord
grace so to lyue that in the houre of
my deth thou lord maye saye to me
this daye thou shalt be with me in
Paradyce. Also thou saydest to thy
mother, womā lo, & beholde thy son
ne, and after thou saydest to thy dis-
ciple: lo beholde there thy mother
gyue me lord patiens, loue, & chari-
te, in al aduersyte as þ dedyste thy
glorious mother. Also thou saydest
hely Lamazabatanie: þ is to saye:
My god, my god, why hast thou for-
saken me: gyue me grace blessid Je-
su in al aduersite & extreme necessite

A prayer.

to call continually on the lord god,
my father haue mercy on me synner
helpe me and gouerne me, as truly
as thou redemest me with thy blod.
Also thou saydest I truste, as who
sayth I desyre the helth of holy sou-
les: the whiche were in Limbo aby-
dunge thy comynge gyue me grace
alwaye to truste in louyng the lord:
that art the very fountayne of eter-
nal lyfe: with all my power & mynd
to loue the purely. Also thou lorde
saydest: into thy handes I comende
my spirite: gyue me grace lorde at the
ende of my lyfe I maye yelde into
thy handes my spirite: and saye with
a deuoute mynde: beholde lorde my
commynge to the: for now thou hast
ordeyned my tyme, and as thou say-
dest it is fynished, as ye wold say I
haue ended my sorowes and paynes
whiche thou camest to suffer for vs
wretches, gyue me grace lorde that
I may here lyue and worke so that
at laste I may heare thy moste glo-
ryous swete voyce saye, come to me
my frende and wel beloued spouse
for nowe. I shal accomplyshe thy pe-
titions and desyres, come with me &

miserere mei pecca-
toris adiuua me
rex meus et Deus
meus qui me pro
prio sanguine redi-
misti Domine si-
cut tu dixisti, scio
scilicet salutem ani-
marum sanctorum
que in limbo fuerunt
aduentum tuum ex-
pectantem fac ut
ego semper scittam
te diligam fontem
aque viuientis, fon-
tem eterni luminis
toto desiderio cor-
dis ad amandum
domine/ et sicut tu
dixisti pater in ma-
nus tuas commen-
do spiritum meum,
fac me in obitum eo
perfecte viuere ut
possim tibi dicere
in manus tuas Do-
mine commendo spi-
ritum meum respi-
ce in me venientem
ad te et quia nunc
constituisti tempus
meum. Domine et
sicut tu dixisti con-
summatum est, quod
significat dolores
et labores quos pro
nobis miseris pec-
catoribus sustinu-
isti iam finiri fac
ut audire merear il-
lam dulcissimam vo-
cem tuam veni ami-
ca mea et dilecta:
quia iam disposui pe-
titiones tuas con-

summam veni me-
cum ut sedas cum
angelis meis et fac-
tis in regno meo es-
pelari per infinita
seculo: uni secula.
Amen.

Initium sancti
Euangelii secundum
Iohannem, Glo-
ria tibi Do-
mine.

In principio
erat verbum &
verbum erat apud
deum & deus erat ver-
bum. Hoc erat in
principio apud deum.
Omnia per ipsum
facta sunt: & sine ip-
so factum est nihil.
Quod factum est in
ipso vita erat: et vi-
ta erat lux hominibus.
Et lux in tenebris
lucet, et tenebre eam
non comprehendun-
tur. Fuit homo mis-
sus a deo cui nomen
erat Iohannes. Hic
venit in testimonium,
ut testimonium per-
hiberet de lumine,
ut omnes crederent
per illum. Non erat
ille lux: sed ut testi-
monium perhiberet
de lumine. Erat lux
vera que illuminet
omnem hominem ve-
nientem in hunc mun-
dum. In mundo erat
et mundus per ip-
sum factus est: et mi-
nus eum non cog-
novit. In propria

Iohan.

thou maye lyt with me in glozy a-
monge my holy angels, there to ioy
with me in felicitye, worlde without
ende. So be it.

The begynnyng of the holy gos-
pell after S. Iohan. i.

Glorie be to the lord.

In the begynnyng was
the worlde, And the worde was
with God. And the worde
was God. The same was
in the begynnyng with God, all
thynges were made, by it, & with-
out it was made no thynges & was
made in, it was lyfe, & the lyfe was
the lyght of men, and the lyght shyn-
eth in the darknes, but the darknes
comprehendeth it nat. There was a
man sent from god, whose name was
Iohā, & the same came as a wytnes, to
bere wytnes of the lyght, & all men
through him might beleue. He was
nat the lyght, but to bere wytnes of
the lyght. That was a trewe lyght
which lyghteth all men that come in
to the world. He was in the world
& the world was made by him, & yet
the world knewe hym nat. He came
amonge hys own, & his owne recey-
ued

Johan.

ued hym nat: But as many as receyved hym, haue he power to be y^e sonnes of God, in that they beleue on hys name, which were bozne nat of bloude, nor of the wyll of y^e fleshe nor yet of the wyll of man: but of God, and y^e worde was made fleshe and dwelt among vs, and we sawe the glory of it, as the glory of the onely begotten sonne of the father, whiche worde was ful of grace and veryte.

Antyme

We do call vpon the, we do worship the, we do prayse the, o blessed Trinite.

Versycle.

Blessyd be y^e lordes name all other befoze.

Answer.

From this tyme forth, & euermore.

O God the protectoure of all y^e trust in the, without whome nothyng is value, nothyng is of holy, multiplie thy mercy vpon vs that through thy gouernaunce & guydyng, we may so passe in tēporall goodes, that we lese nat y^e eternall. By Christ our Lorde.

Luke. i.

A He aungell Gabriell was sent from god vnto a cytye

C. iiii.

of

venit: et sui nō acceperunt: Quotquot autē receperunt eū: dedit eis potestatem filios Dei fieri/his qui credunt in nomine eius. Qui non est sanguinis, neq; ex voluntate carnis, neq; ex voluntate viri: sed ex Deo nati sunt, Et verbum caro factū est: et habitauit in nobis. Et vidimus gloriam ei⁹ gloriam quasi vni⁹ geniti a patre, plenū gratie et veritatis. Deo gratias,

Antiphona.
Te inuocam⁹, te adoramus, te laudamus, o beata trinitas. **Celestus.**

Sit nomen domini benedictum.

Responsorium.
Et hoc nunc et vlt⁹ in seculū. **Veniens.**

Protector in te speratū deus sine quo nihil est val dū nihil sanctū multiplicā super nos misericordiam tuā vt te rectore te duce sic transeamus per bona tēporalia vt nō amittamus eterna. **Per Christum.**

Luce. i.

In illo tēpore Misus est gabriel angelus a deo in ciuitatē Galilee

ent nomen nazareth
ad virginem despō
satam viro cui no:
men erat Ioseph de
domo David: et no
men virginis Ma
ria. Et ingressus an
gelus ad eam dixit.
Aue gratia plena
Dominus tecum be
nedicta tu in mulie
ribus: Que cum au
disset turbata est in
sermone eius, et ro
gitabat qualis es
set ista salutatio.
Et ait angelus ei.
Reuerentias Maria
inuenisti enim gra
tiam apud dominū.
Ecce concipies in
utero et paries fili
um et vocabis no
men eius Iesum.
Hic erit magnus et
filius altissimi vo
cabitur. Et dabit il
li Dominus Deus
sedem datus patris
eius et regnabit in
domo Iacob in e
ternum / et regni ei
non erit finis. Et
ait autem Maria ad
angelum. Quomo
do fiet istud quoni
am virum non cog
nosco? Et respon
dens angelus dixit
ei / Spiritus Sanctus
superueniet in te: a
virtus altissimi ob
umbrabit tibi.
Ideoque et quod nas
cetur ex te sanctum;

of Galilee, named Nazareth: to a
virgyne spoused to a man, whose
name was Ioseph, of the house of
David: and the virgyns name was
Mary, & the aungel went vnto her
and sayde: Hail ful of grace, & lord
is with the, blessed art thou among
women: whā she sawe hym she was
a bashed at hys sayeng: and cast in
her mynde what maner of saluta
cyon that shulde be. And the aungell
sayde vnto her, feare nat Mary for
thou haste founde grace with God.
Loo thou shalt cōceyue in thy wom
be, & shall bere a sonne, & hys name
shal be called Iesus, he shal be great
& shall be called the sonne of the hy
gheste, and the lord god shall gyue
vnto hym & seate of hys sather Da
uid, and he shal raygne ouer & hou
se of Iacob for euer, & of hys kyng
dome shalbe no ende. Than sayde
Mary vnto the aungell: Howe shal
thys be, seyng I knowe nat a man
And the aungel answered and sayd
vnto her. The holy goost shall come
vpon the, and the power of & hygest
shall ouer shadowe the. Therefore
also that holy thyng, which shalbe
borne

Matthewe.

borne shalbe called the sonne of god
And beholde thy cosyn. Elyzabeth
she hath also conceaued a sonne in
her olde age, and thys is her. vi. mo
neth, though she be called barayne
for with god shal nothynge be vnpos
sible. And Mary sayde: beholde the
hande maydē of the lord: be it vnto
me euen as thou hast sayde.

Mattheu the seconde Chapitre.

Whan Iesus was borne
in Bethleem (a towne of
Iury) in the tyme of He
rode the kynge: beholde there came
wyle men from the East to Hierusa
lem sayenge where is he þ is borne
kynge of the Jewes? We haue sene
hys starre in the East, and are come
to worshyp hym. Whan Herode the
kynge had herde thys he was trou
bled, & al Hierusalem with hym, &
he gathered all the chiefe Prestes &
Scribes of the people: & demaunded
of thē where Christe shuld be borne:
They sayde vnto hym in Bethleem
a towne of Iury: For thus it is
written by the Prophete. And thou
Bethleem in the lāde of Iury arte
nat the leste concernynge þ princes

vocabitur fili⁹ dei.
Et ecce Elizabeth
cognata tua: & pla
cēcepit filium nre
neate sua. Et hic
mensis est sextus il
l. que vocatur Be
relis: quia non erit
impossibile apud de
um omne verbum.
Dixit autem mari
Ecce ancilla domi
ni: fiat mihi secun
dum verbum tuū.

Matthe. ii.

Quam nat⁹ esset
Iesus in beth
leem iude in diebus
herodis regis: ecce
magi ab oriente ve
nerunt: hierosolymā
dicētes. Ubi est qui
natus est rex Iudeo
rū? Videmus enim
stellam eius in Ori
ente: et venimus cū
muneribus adorare
eum. Audiens autē
herodes re turba
tus est et omnis hie
rosolyma cum illo.
Et congregans oēs
principes sacerdo
tū & scribas populi
cōsultabatur ab eis
ubi Christus nasce
retur. Et illi dixerūt
et in Bethleem Ju
de. Sic enim scrip
tum est per Prophe
tam. Et tu Bethleē
terra Iuda nequa
quam min⁹ ma es in
principibus Iuda.

Mattheu.

Ex te eni exiet dux
qui regat pplm meu
Israel. Tuuc h cro
des cla vocatis ma
gis diligēter didicit
ab eis tempus stelle
que apparuit ei. Et
mittēs eos in Beth
leē dixit. Itē inter
rogate diligenter de
puero: et cū inuene
ritis renunciate mi
hi, vt et ego veniēs
adorē eū Qui cū au
dissent regem abie
rūt. Et ecce stella
quā viderent in ori
ente ante cedebat
eos: vsq; dū veniēs
staret supra vbi e
rat puer. Videntes
autē stellam magi:
gausi sunt gaudio
magno valde. Et in
trantes domū inue
nerunt puerum cum
Maria matre eius
Et procidentes ado
rauerunt eum. Et
apertis thesauris
suis, obtulerunt ei
munera, aurā, thus
et myrhā. Et respō
so accepto in sōnis
ne redirēt ad Hero
dem per aliam viā
reuerſi sunt in regio
nem suam.

of Iuda. For out of the shall come a
captayne, whiche shall gouerne my
people of Israel. Than Herode pry
uely called the wyse men, and dyl
gently enquired of them the tyme
of the starre that appeared: & sente
them to Bethleē sayenge, go & ser
che ye dilligently for the chylde: and
whan ye haue founde hym: brynge
me worde that I maye come & wor
shyppe hym also. Whan they herde
the kynge, they departed, and lo the
starre, whiche they sawe in the East
wente before them vntyll it came &
stode ouer the place where the chylde
was. Whan they sawe the starre,
they were merueylous gladde, and
went into the house, and foud the
chylde with Mary hys mother. And
kneled downe and worshypped him
and opened theyr treasours, and of
fired vnto hym gyftes, Golde, Fran
kyncens, and Myrthe. And after
they were warned of God in a dre
me, that they shulde nat go agayne
to Herode. They returned into
theyr owne countrey by another
waye.

¶ Marci. xvi.

¶ Marke. xvi.

After

Marke.

After that he appered vnto
the eleiyn as they late at
meate, and caste in theyr teth theyr
vnbelefe, and hardenes of herte, by
cause they beleued nat them, which
had sene hym after his resurrectiō.
And he sayde vnto them: Go ye in-
to all the worlde, and preche the gos-
pell to all creatures. He that bele-
ued, and is baptysed, shall be safe.
But he that beleueth nat, shall be
dampned. And these sygnes shall fo-
lowe them that beleue. In my na-
me they shall caste out deuyls, and
shall speake with newe tonges, and
shall kyl serpentes. And yf they
drynke any deadly thyng, it shall
nat hurt the. They shall laye theyr
handes on the sycke, and they shall
recouer. So than whan the lord
had spoken vnto them, he was re-
ceyued into heauen, and set downe
on the ryght hāde of God. And they
wente forth & preached euery
where. And the lord
wroughte with the,
and confyrmed hys
worde wth my-
racles that folowed.

In illo tēpore,
Recumbenti-
bus vndecim disci-
pulis apparuit illis
Iesus et exprobra-
uit incredulitatem
illoꝝ et duriciam
cordis: quia his qui
viderant eum resur-
rerisse non credide-
rant. Et dixit eis.
Euntes in mundū
vniuersum predica-
te Euangelium om-
ni creature. Qui cre-
diderit et baptiza-
tus fuerit: saluus
erit. Qui vero non
crediderit condemnā-
bitur. Signa autē
eos qui crederint:
hec sequētur. In no-
mine meo demonia
eiciētur linguis lo-
quentur nouis ser-
pentes tollent. Et si
mortiferum quid bi-
berint non eis noce-
bit. Super egros
manus imponent &
bene habebunt. Et
dominus quidē Je-
sus postq̃ locutus
est eis: assumptus
est in celum et sedet
a dextris Dei. Illi
autem profecti pre-
dicauerūt ubiq̃ do-
mino cooperante et
sermonem cōfirmā-
te sequentibus sig-
nis.

Ecce secundum
Lucam.

Caput. xxiii.

The gospell

A lesson of the Gospell of saynt
Luke mencionyng the resur-
rection of Christe.
Luc. xxiii.

Qua autē sab-
bati valde di-
uinculo venerūt ad
monumentum po-
tantes que parau-
erunt aromata, et in-
uenerūt lapidem re-
uolutū a monumen-
to. Et ingresse non
inueniunt corpus
Domini Iesu. Et
factum est dum mē-
te consternate essēt
de isto: ecce duo viri
steterunt secus il-
las in veste fulgen-
te. Cum timerent
autem et declinaret
vultum in terram,
dixerunt ad illas.
Quid queritis viuē-
tem cum mortuis?
Non est hic, sed sur-
rexit & recordamini
qualiter locutus est
vobis cum adhuc in
Galilea esset, dicens.
Quia oportet filiū
hominis tradi i ma-
nus peccatorum et
crucifigi/et die ter-
tia resurgere. Et
recordate sunt ver-
borum eius. Et in-
grosse a monumen-
to, nunciauerūt hec
omnia illis vnderē

Et upon one of the sabbo-
thes very early in the morn-
nyng, they came vnto þe se-
pulcre, and broughte the spyes
whiche they had prepared, and cer-
tayne women with thē. Neuerthe-
lesse they founde the stone rolled a-
waye from the sepulcre and wente
in, and founde nat the body of the
lord Iesu. And it happened as they
were amased therat, beholde there
stode by them two men in shynyng
garmētes. And they were afrayde,
and caste downe theyr faces to the
earth. Then sayde they vnto them:
What seke ye? the lyuyng amonge
the dead? he is nat here, he is rysen
vp: Remembre howe that he tolde
you when he was yet in Galyle, &
sayde: The sonne of mā must be de-
lyuered into the hādes of synners,
and be crucified, & the thyrde daye
ryse agayne. And they remembred
hys wordes, and went from the se-
pulcre, and tolde all thys vnto the
eleuen

of saynt Luke.

eleuen & to all & other. It was Ma-
ry Magdalene and Johanna, and
Mary James, and the other wyth
them, that tolde thys vnto the apo-
stles. And they? wordes semed to
them, as though they had bene but
fables, and they beleued them nat.
But Peter arose and ran to the se-
pulcre, and stouped in, and saw the
lynnen clothes layd by them selues
and departed. And he wodred with
in hym selfe at that which had hap-
pened.

A lesson of the Gospell of saynte
Marke mencionyng the As-
cencion of Christe.

Mar. xvi.

At the laste, as the eleue sat
at the table, he shewed hym
selfe vnto them, and rebu-
ked they? vnbelefe, and the hardnes
of they? herte, because they beleued
nat them whiche had sene hym ry-
sen. And he sayd vnto them: Go ye
your waye into all the worlde, and
preache the gospell vnto all creatu-
res. Who so beleueth and is bapty-
sed, shalbe saued: But who so bele-
ueth nat shalbe damned. As for the
tokens

et ceteris omnibus.
Erat autē Maria
Magdalena, et Jo-
anna, et Maria Ja-
cobe & ceteris que cū
eis erant, que dice-
bant ad Apostolos
hec. Et visa sunt an-
te illos sicut delira-
mentum verba ista
et non crediderunt
illis Petrus autem
surgens cucurrit ad
monumentum: et pro-
cumbens vidit lin-
thamina sola posi-
ta et abiit secum mi-
rans quod factum
fuerat.

Cecundum
Marcum.

Caput. xvi.

Quātime au-
tem recumbē;
tibus illis vnderem
apparuit: et expo-
brauit incredulita-
tem eorum, et duri-
tiam cordis, quia his
qui viderant eū re-
surrexisse: non credi-
derunt. Et dixit eis
Euntes in mundū
vniuersum, predica-
te Euangelium om-
ni creature, qui cre-
diderit et baptiza-
tus fuerit: saluus
erit, qui vero non
crederit: condemnā-
bitur: Signa autē

Marke.

eos qui crediderint
hec sequentur in no-
mine meo demonia
eiciens linguis lo-
quetur nouis. Ser-
pentes tollent, et si
mortiferum quid bi-
berint, non his no-
cebit. Super egros
manus imponent: &
bene habebunt. Et
Dominus qui idem
Iesus postquam lo-
cutus est eis, assup-
tus est in celum: et
sedit a dextris dei il-
li autem profecti,
predicauerunt ubique
domino cooperante
et sermonem confir-
mante sequentibus
signis.

tokens whiche shall folowe them &
beleue, these are they: in my name
shal they cast out deuilles: Speake
with newe tonges: dryue away ser-
pentes: And yf they drynke any
deadly thyng, it shall nat hurte
them: They shall laye theyr handes
vpon the sycke, and they shall reco-
uer. And the lord, after that he had
spoken vnto them, was takē bp in-
to heauen, and sytteth at the ryght
hande of God. And they went out,
and preached euery where. And
the lorde wroughte with them, and
confyrmed the worde with tokens
folowinge.

The seuen petitions of the Pater noster.

Prima petitio.
Pater noster qui
es in celis sac-
tificetur nomen tu-
um.

Secunda petitio.
Adueniat regnū
tuum.

Tertia petitio.
Fiat voluntas tua
sicut in celo et in ter-
ra.

Quarta petitio.

The fyrste petition.
Our father whiche arte in hea-
uen hallowed be thy name.

The seconde petition.
Thy kyngdome come.

The thyrde petition.
Thy wyll be done in earth, as it is
in heauen.

The fourth petition.

Dryue

The pater noster.

Give vs this daye oure dayly
breaðe.

The fyrthe peticion.

And forgyue vs our trespases, as
we forgyue them, that trespasse a-
gaynste vs.

The fyrte peticion.

And let vs nat be led into tempta-
cion.

The seuenth peticion.

But delyuer vs from euyl Amen.

The salutation of the
aungell called the Aue
Maria.

Hyle Marye, full of grace:
the lorde is with the. Blessed
arte thou among women. And bles-
sed is the fruyte of thy wombe.
Amen.

Here after foloweth the
Matyns.



Orde open thou my lip-
pes. And then shall
my mouth shewe forth
thy prayse. O god be de-
thy selfe in to my helpe.
Orde haste the to helpe me.
Glory be to the father, to y sonne,
and

Pater noster
quotidianum da no-
bis hodie.

Quinta petitio.

Et dimitte nobis
debita nostra sicut
et nos dimittimus
debitis nostris.

Sexta petitio.

Ne nos indu-
cas in temptatione

Septima petitio.

sed libera nos a
malo. Amen.

Salutatio San-
cti angel.

Ave Maria
gratia plena
dominus tecum, be-
nedictus in mulie-
ribus, & benedictus
fructus ventris tui
Iesus Christus.
Amen.

Psalmus. l.

Dominus labia
mea aperies
et os meum annun-
ciabit laudem tuam.

Psalmus. lxi.

Deus in adiutori-
um meum intende.
Domine ad adiu-
uandum me festina.
Gloria patri et fi-
lio, et spiritui sanc-
to.

Matyng.

Sicut erat in prin-
cipio et nunc et sem-
per, et in secula secu-
lorum. Amen.

Alleluya.

Inuocatorium.

Math. xi.

Venite ad me om-
nes qui laboratis &
honorati estis: ego
reficiam vos.

Psalm. lxxxiij.

Venite exulte-
mus domino
inubilemus Deo sa-
lutari nostro: preo-
cupemus faciem ei-
us in confessione, et in
psalmis iubilemus
ei.

Inuocatorium.

Venite ad me om-
nes qui laboratis &
honorati estis et ego
reficiam vos.

Quoniam Deus
magnus dominus
et rex magnus su-
per omnes deos quo-
niam non repellit do-
minus plebem suam
quia in manus eius
sunt omnes fines
terre, et altitudinis
montium ipse con-
spicit. Inuocatorium.

Et ego reficiam vos.

Quoniam ipse est ma-
re et ipse fecit illud
et aridam fundave-
runt manus eius.
Venite adoramus &
precipiamus ante de-
um et precoramus eo-
rum domino, qui fecit nos

and to the holy gooste. As it was
in the begynnynge, as it is now, &
euer shall be. So be it.

Prayse ye the lord.

The inuocatory. Math. xi. Come
vnto me all ye that labour and are
laden, and I shall refresh you.

The. lxxxiij. Psalm.



Come and let vs Joy-
fully gyue thanks vn-
to the lord let vs re-
ioyse in God our sauy-
oure, let vs appoche

vnto hys presence with prayse and
thanks gyuing, and syng we vnto
hym in psalmes.

Come vnto me all ye that labour &
are laden, and I shall refresh you.

For god is a great lord & a kyng
ouer all goddes, which shall not for-
saue his people, in whose power are
all the costes of the erth, and he be-
holdeth the toppes of the mountay-
nes. And I shall refresh you.

For he see is hys, for he hath made it
and hys handes hath facyoned the
erth also, come therfore and let vs
worshyp, and fall downe before the
Lorde, whiche hath made vs, for he
is our

The Vater noster.

Forgyue vs this daye oure daylye
brade.

*Pater noster
quotidianum da no
bis hodie.*

The fyrste petition.

And forgyue vs our trespases, as
we forgyue them that trespasse a-
gaynst vs.

*Quinta petitio.
Et dimitte nobis
debita nostra sicut
et nos dimittimus
debitis nostris*

The fyrte petition.

And let vs not be led into tempta-
cyon.

*Sexta petitio.
Et ne nos inducas
in temptationem.*

The seueneth petition.

But delpyer vs from euyl. Amen.

*Septima petitio
Sed libera nos a
malo. Amen.*

The salutation of the
aungell called the Ave
Maria.

*Salutatio Gas-
tyelis angeli,*

Hyle Marye full of grace:
the lorde is wyth the. Blessed
arte thou among women. And bles-
sed is the fruyte of thy wombe.
Amen.

*Ave Maria
gratia plena
dominus tecum, be-
nedicta tu in mulie-
ribus et benedictus
fructus ventris tui
Iesus Christus.
Amen.*

Here after foloweth the
Vatens.



Lord open thou my lip-
pes. And then shall
my mouth shewe forth
thy prayse. O god bede
thy selfe into my helpe

Forde haste the to helpe me.

O lorde be to the father, to y sonne,

D.i. and

*Domine labia
mea aperies.
Et os meum annū-
ciabit laudem tuam
Et in adiutorium
meum intende.*

*Domine ad adiu-
uandum me festina
Gloria patri et fili*

Matyns.

Ho et sps sancto.
Sicut erat i prin-
cipio et nunc et sem-
per et i secula secu-
la seculorum. Amē.

Alleluia.

Tempore qua-
dragesimali.

Laus tibi domine
rex eterne glorie.

Inuiatorem Due
maria gratia ple-
na dominus tecum
est.

Enite exulte
mus domino
subilemus deo salu-
tari nostro: procu-
pimus faciemus in
confessione et in
psalmis subilemus
ei. Due maria grati-
a plena.

Q. si deus magnus
dominus et rex mag-
nus super omnes deos
quoniam non repellit do-
minus plebem suam quoniam
in manu eius sunt
omnes fines terre et al-
titudines montium ipse
conspicit. Dominus
tecum.

Quoniam ipsius est
mare, et ipse fecit
illud et arida funda-
uerunt manus eius
venite adoramus et
prostramus antequam
prostramus coram domino
qui fecit nos: quia

and to the holy ghoſte.

As it was in the begynnynge: as
it is now, and euer ſhalbe. So be it
Prayſe ye the Lorde.

Betweene ſeptuageſima (whiche
begynneth the fourth daye before
ſente lente) and Eaſter. For prayſe
ye the lorde, ye muſt ſaye. Laude be
to the lorde kyng of eternall glory.

The Inuiatoye. Hail Mary
full of grace the Lorde is with the
The psalme.

Come & let vs ioyfully geue
thankes to the Lorde, let vs
reioyce in God our ſauour, let vs
approch to his preſens with prayſe
and thankes gyyng, and ſyng we
to hym in psalmes. Hail Mary.

For God is a great Lorde, and a
great kyng ouer all all gods which
ſhal not forſake his people in whoſe
power are al the coaſtes of the erth
and he beholdeth the toppes of the
mountaynes. The lorde is wth the.

He ſee is his, for he hath made it,
and hys handes hath faſhioned the
earth alſo, come therfore and let vs
worſhypp and fall downe before the
Lorde let vs wepe before the lorde
whyche

Matyns.

which hath made vs, for he is oure
lorde god & we are his people & the
shepe of his pasture. Hail mary.

Nowe if ye heare his voyce, se that
ye harden not your hartes as they
hvd in the tyme of temptacyon in
wyldernesse bytterly murmuring
agaynste god, where youre fathers
tempted me and prouoked me to an
ger ye al though they saw myracles
The lorde is with the.

Forty yeres was I a neyghbour
vnto thys generacyon wherfore
I sayde euer, they hartes are gone
from me, they knowe not my way-
es: to whom I sware in my greate
anger, that they shulde not entre
into my reste. Hail mary ful of.

Glorie be to the father, to the sonne
As it was. &c. The hymne.

The gouernoure of the try-
ple engyn whome the earth
the see, and the heuens doth hono-
Conceyued is in the wombe of a bir-
gyn, whose name is Mary by god-
des hygge power.

A maydens wombe immaculate
and pure. Hym hathe conceyued,
withoute spot or cryme.

D. is. Co

ipse est dominus de-
us noster. nos autē
populus eius et o-
ues pascue eius.

Aue maria

Nodie si vocem
eius audieritis no-
lite obdurare cor-
da vestra sicut i ex-
acerbatione secun-
dum diem tentatio-
nis in deserto vbi
tentauerunt me pa-
tres vestri pbaue-
runt et viderunt
operamea. Domi-
nus tecum.

Quadragesima an-
nis proximis fui,
generationi huic
dixi semper hi er-
rant corde: ipsi ve-
ro non cognouerūt
blas meas quibus
iuravi in ira mea
si introibunt in re-
quiem meam. Aue
maria.

Gloria patri. &c.

Sicut erat. &c.

Hymnus.

Quem terra
pōthūs et he-
ra colunt adorant
predicant, trinam
regentem machinā
claustrū marie ban-
tulat.

Qui luna sol et
omnia, deseruiunt
per temporis usum

Matens.

celi gratia gestant
puelle viscera.

Beata mater mu-
nere cuius supernus
artifer mundum pu-
gillo continens ven-
tris sub archa claus-
sus est.

Beata celi nuncio
fecunda scđo spiri-
tu, desideratus gen-
itibus, cuius per al-
ium fusus est.

Gloria tibi domi-
ne qui natus est de
virgine: cum patre
et sancto spiritu in
sempiterna secula.
Amen.

Psalmus.

Domine domi-
nus noster q̃
admirabile est no-
mē tuum in vniuer-
sa terra.

Quoniam eluata
est magnificentia
tua super celos.

Ex ore infantium
et lactentium per-
fecisti laudem prop-
ter inimicos tuos,
vt destruas inimi-
cum et vitiozem.

To whome the sonne and moone &
euery creature. Do serue alwaye
in theyr course and tyme.

Blessed is that mother, replenys-
hed wyth grace. In whose wombe
the creature immortall. Hath not
dysdayned to take his place. Hol-
dyng in his hand the world ouer al.
Of the heauenly messenger blessed
is she. Through the grace of the ho-
ly Ghoste inspyred. For out of her
wombe proceded he. Whome all the
nacyons of the worlde despyred.

Glorie be to the Lorde of myghtes
moste. That of a vyrgyn chaste was
borne. Glorpe to the father and to
the holy ghoste. To them be pray-
syng for euermore. So be it.

The psalme.

O Lorde which arte our lorde
howe merueylous is thy
name ouer all the earthe.

For thy magnificens hath ben ex-
alted aboue the heauens.

Thou hast aduanced thy prayse
by the mouthes of infauntes and
suckying babes, in despyte of thyne
enemyes, for to confounde the ad-
uersary and the reuenger.

Wher.

Matyns.

Wherfore I shall beholde thy hea-
uens, which are the workes of thyn
handes, the moone and the starres,
whych thou hast set in ordre.

Quoniam videbo
celos tuos opera
digitorum tuorum
lunam & stellas que
tu fundasti.

What thynges is man, that thou
arte so myndefull of hym, or what
is the sonne of Adam that thou so
regardest hym.

Quid est hō quod
memor es eius aut
filius hominis quo
ināvisitas eum.

Thou hast made hym not much in
feryour to angels, thou hast crow-
ned hym wyth glorie and honour, &
hast made hym lord vpon the wo-
rkes of thy handes.

Inuiisti eum pau-
lominus ab angelis
gloria et honore co-
ronasti eum et cons-
tituisti eum super
opera manuum tua-
rum.

Thou hast caste all thynges vnder
hys fete, all maner of shepe and ore
ye moreouer the cattel of the felde.
Howles of the ayre and fyshes of
the see, which swyme in the waters
of the see.

Omnia subiecisti
sub pedibus eius: o-
ues et boues vniuer-
sas insuper et peco-
ra campi.

Aluces celi et
pisces maris: qui
ambulant semitas
maris.

O Lord, which arte our Lord how
marueylous is thy name ouer all
the earth.

Domine dominus
hostes quam admi-
rabile est nomen tu-
um in vniuersa ter-
ra.

Glorie be to the father, &c.

Gloria patri. &c.
Sicut erat.

As it was in the begynnyng. &c.

The Psalme.

The heauens declare the glo-
ry of God, and the fyрма-
ment manifesteth the workes of
his handes.

Psalms
Eli enarrant
gloriam dei, et
opera manuum ei-
us annunciat firmas-
mentum.

D. Itij. Day

Dies diei et nocte
verbum: et nox noc
te indicat scientia.

Non sunt loquere
neq; sermones quo
rum non audirent
voces eorum. In
omnem terram exi
it sonus eorum &
in fines orbis terre
verba eorum.

In sole posuit ta
bernaculum suum
et ipse tanq; spon
sus procedens de
thalamo suo.

Exultavit ut gy
gas ad currendam
viam: a summo ce
lo: egressio eius.

Et occursus eius
usq; ad summum
eius: nec est qui se
abscondat a calore
eius.

Rex domini ima
culata conuertens
animas: testimoni
um domini fidele
sapientiam prestas
parvulis.

Iustitie domini
recte iustificantes
corda preceptu do
mini lucidum illu
minans oculos.

Timor domini i
ustus permanet in
seculum seculi: iu
dicia domini vera
iustificata in semet

Daye vnto daye btttereth oute spe
che: and nyght vnto nyght openeth
knowlege.

There be neyther speches nor wor
des: but that the voyces of them
are harde.

They? sounde hath gone throughe
al þe world & they? wordis throughe
the costis of the rounde earthe.

He hath pyght his pavilion in the
sonne and he is lyke a brydegrome
procedynge out of his chambre.

He hath stert by lyke a gyaunt for
to take his course: his progresse is
from the hygh heauen.

And his recourse is vnto the sur
thest parte therof, neyther is there
any that can hyde hym fro his heat

The lawe of the lord is pure, con
uertynge soules, the testymony of
the lord is faythfull, gyuyng wys
dome to the ygnoraunt.

The commaundementes of the
lord be ryghtfull, comfortynge the
hart: the lordes precepte is clere, gy
uyng lyght to the eyes.

The feare of the lord is euermore
contynuyng: the iudgementes of
the lord are true iustified in them
selues

Matyns.

Salues.

They are to be despyed aboue gold
and ptecyous stones, & moze swete
then hony and the hony combe.

Werely thy seruaunte obserueth
them in hepyng of them is greate
rewarde.

Who doth cōsyder his faultes pur
ge me from those that be secreete, &
from other spate thy seruaunt.

Yf they haue not the maystrye of
me, then shall I be clene, and shall
be purged from the greatest synne.

And the wordes of my mouthe
shall be pleasaunt: and the medita
cyon of myne harte acceptable in
thy syght alwaye.

O lord thou arte my helper, and
my redemer.

O lozy be to the father. ac.

As it was in. ac.

Psalme.

The earth is the lordes, and
the habundaunce therof,
the rounde world and all that inha
bite in it.

For he hath pight it vpon the sees
and hath buylded it vpon the flodes.

Who shall ascende into the hyll of
the lord, or who shall stande in his
holy

ysa.

Considerabilia su
per aurum et lapis
dem pteciolū n: uls
tum, et dulciora su
per mel et fauor.

tenim seruus in
us custoditea i eue
stodiendis illis res
tributio multa.

Delicta quis intel
ligit ab occultis me
is munda me: et ab
alienis parce seruo
tuo. Mei non fu
erint dominati tūc
immaculatus ero:
et emundabor a de
licto maximo.

Et erunt de com
placeant eloquia o
ris mei, et medita
tio cordis mei in cō
spectu tuo semper.

Domine adiutor
meus: et redemptor
meus.

Gloria patri. ac.

Sicut erat. ac.

Psalmus.

Domini est
terra et ple
nitudo eius orbis
terrarū, et vniuersi
qui habitant in
eo.

Quia ipse super
maria fundauit eū
et sup flumina pre
parauit eum.

Quis ascendet
in montem domi
ni aut quis stabit
in loco sancto

to elus.

holy place.

Innocens manib^{us}
mundo corde qui nō
accepit in vano ani
mam suam: nec su
rauit in dolo proxi
mo suo.

Hic accipiet bene
dictionem a domi
no et misericordiam
a deo salutari suo.

Hec est generatio
querentium eum
querentium faciem
dei Jacob.

Artollite portas
principes vestras &
eleuamini posteter
nales et introibit
rex glorie.

Quis est iste rex
glorie, dominus for
tis & potēs dominus
potēs in p̄lio.

Artollite portas
principes vestras &
eleuamini posteter
nales et introibit
rex glorie.

Quis iste rex glo
rie, dominus virtu
tutum ipse est rex
glorie.

Gloria patri. &c.

Sicut erat. &c.

Antiphona.

Benedicta tu i mu
lieribus et benedic
tus fructus ventris
tui.

Chorus.

An innocent in handes & of pure
harte, whiche hath not taken hys
soule in bayne, nor hath not sworn
to deceyue hys neyghboure.

We shall receyue blessinge of the
Lord, and mercy of God hys sauy
our.

This is the generacion of them
that seke hym of them that seke the
face of the God of Jacob.

Opeynce heaue bp your gates, &
ye eternal gates open your selues:
and a kyng of glory shal enter in.

Who is this same kyng of glory?
a strong lord and a myghty, a lord
myghty in batayle.

Opeynce heaue bp your gates, &
ye eternal gates open your selues
and a kyng of glory shal enter in.

Who is the same kyng of glory?
the lorde of powers he is the kyng
of glory.

Glorie be to the father. &c.

As it was in the. &c.

The Antheme.

Blessed be thou amonge women, &
blessed be the fruyte of the wombe.

The versycle.

Ally

Matens.

Holy mother of God and byrgyne
perpetuall.

The responce.

Praye thou for vs to the Lorde ce-
lestyall. Our father, and so forth.

And leade Theblessyng.

Lorde we besech the of thy blessing

The answer.

Holy byrgyne of byrgyns pray for
vs to the Lorde.

The fyrst lesson.

O my Mary most pure of byr-
gyns all. Mother and douch-
ter of the kynge celestiall. So com-
forte vs in oure desolacyon. That
by thy prayer and specyall medyta-
cyon. We enioye the rewarde of the
heuenly reygne. And wyth goddes
electe there for to remayne. Thou
Lorde haue mercy on vs.

The responce.

Holy and vndefyled byrgynye, I
wote not wyth what praysonge I
maye exalte the. For hym that the
heauens coulde not conteyne. thou
barest in thy wombe.

The versycle.

Blessed be thou among all women
g blessed be the fruyte of thy wōbe.

for

Sancta dei gen-
trix virgo semper
Maria.

Responsum.

Intercede pro no-
bis ad dominum de-
um nostrum.

Pater noster.

Benedictio.

Inbe domine bene-
dicere.

Responsum.

Alma virgo virgi-
num intercedat pro
nobis ad dominum
Amen. **LECTIO.**

Sancta Maria
virgo virginū
mater et filia regis
regum omnium tu-
um nobis impende
solatium vt celestis
regni per te merea-
mur habere premisi-
cum electis dei re-
gnare in perpetuū
Tu autem domine
miserere nostri.

Responsum.

Sancta et immas-
culata virginitas
quibus te laudibus
effera nescio. Qu-
quē celi capere non
poterant tuo gre-
mio contulisti.

Versus.

Benedicta tu in
mulieribus et bene-
dictus fructus ut-
tris tui.

*Quia quem celi ca-
pere. Benedictio.
Iube domine bene-
dicere. Responsum
Orat mente pia. p
nobis virgo maria
Amen.*

Matens.
For hym that the heuens. sc.

The blessinge.

**Ord we besech the of thy blessing
Response.**

**Praye for vs deuoutly o byrgyn.
Mary.**

Collectio. ii.

Sancta maria
placatum piissi-
ma, intercede pro
nobis sanctarum
sanctissima vt p te
virgo gloriosa no-
stra sumas precami-
na, qui pro nobis ex-
te natus regnat su-
per ethera: vt tua
charitate nostra de-
beantur peccamina
Cu autem domine
miserere nostri.

Deo gratias.

Responsorium.
Beata es virginoma-
ria que dominum
portasti creatorem
mundi. Genuisti
qui te fecit et in eter-
num permanes vir-
go.

Collectio.

Aue maria gratia
plena dominus te-
cum. Genuisti qui
te fecit et in eternu
permanes virgo

Benedictio.

The. ii. Lesson.

Doyle Mary of all godlye
the godlyest. Praye for vs.

**Of all holpe the holpste. That be
our prayers accepte maye in good
wyse. Whych of the was borne
and reygnethe aboue the skyes.**

**By whose charyte and mercyfull
grace.oure greuous synnes, maye
take no place. Thou lorde haue mer-
cy on vs. Thanke we god.**

The Response.

**Blessyd arte thou byrgyn mary
that bareste oure lorde: thou haste
borne hym that made the.**

**And yet remayne the a byrgyn
euermore.**

The versycle.

**Mayle Mary full of grace, oure
Lorde is wyth the. Thou haste bor-
ne hym that made the and yet re-
mayne the a byrgyn euermore.**

The Blessyng.

Lorde

Matyns.

Lozde we beseeche þ of thy blessing.

The Responce.

The holy mother of god be helpynge to vs.

The. iij. Lesson.

Aude domine bene dicere.

Responsum.

Sancta dei genitrix sit nobis auxilium.

Lectio. iij.

O my mother of god, whiche hym haste conceived:

That of all the worlde, coulde not worst hely be receyued:

Thy sonne beseeche with humble intercessyon.

Us for to pouрге, of oure transgressyon.

That so beyng redemed, we maye the place ascende where thou dwellest with hym worlde without ende.

Thou lozde haue mercy on vs.

Sancta dei genitrix que digna meruisti concipere quem totus orbis nequitia comprehendere tuo pio interuentu culpas nostras abluit: ut perennis sedem glorie per te redempti valeamus scandere, ubi manes cum filio tuo sine temporis. Tu autem domine miserere nostri.

The Responce.

Surely happye arte thou blessed byrgyn marie: and worthy to haue all maner of praylynge.

For of the is rysen the Sonne of ryghtwysse.

Christe our god.

Responsorium.

Felix namque es sacra virgo maria: omni laude dignissima. Quia ex te ortus est sol iustitie. Christus deus noster.

The versicle.

Versus.

O praye for the people, intreate for the clergye, make intercessyon for the deuoute womankynde

let all fele thyne helpe that wor-

shely solemnysse thy memorzall.

Ora pro populo interueni pro clero intercede pro deuoto femineo sexu: sentiant omnes tuum laborem quicunque celebrant tuam commemorationem.

For

Matens.

Dusa ex te ortus
est sol iustitie chri-
stus deus noster.
Gloza patri. Chri-
stus deus noster.

For of the is rylen the son of ryght
wysenes, chryst our God. Glozy be
to the father to the sone and to the
hoy ghoite. Chryst our God.

Canticum Au-
gustini et Am-
brosii.

The songe of Austen
and Ambrose.

Ad deum lau-
damus te do-
minum cōfitemur.



E prayse the O God, we
knoweledge the to be the
Lorde.

Te eternum pa-
trem omnis terra
veneratur.

All the earth doth wor-
shyp the, which arte the father euer
lastyng.

Tibi omnes ange-
li: tibi celi et vni-
uerse potestates.

Ao the crye forth all angels: the
heauenys & all powers therin.

Tibi cherubin et
seraphin incessabi-
li voce proclamant
Sanctus. Sanctus.
Sanctus.

Ao the thus cryeth Cherubyn and
Seraphyn contynually.

Dominus deus
Sabaoth.

Holy. Holy. Holy.

Pleni sunt celi et
terre maiestatis
glorie tue.

Lorde God of Sabaoth.

Te gloriosus apo-
stolorum chorus.

Heauen and earth are fufylled w
theglozy of thy maiesty.

Te prophetarum
laudabilis nume-
rus.

The gloruous company of the A-
postles prayse the.

Te martirum ca-
didatus laudat ex-
ercitus.

The goodly fellowshyp of the Pro-
phetes worshyp the.

Te per orbem ter-
rarum: sancta con-
stitetur ecclesia,

The noble army of martirs prayse
the.

Patrem immen-

The holy churh throughout al the
world doth magnify the.

They knoweledge the to be the fa-
ther

Matens.

ther of an infynyte maiesty.

They knowledg thy honorable &
very only sonne.

And the holy ghost also to be a com
forter.

Thou art the kyng of glory o christ

Thou arte the euerlastyng sonne
of the father:

When thou tokest vpon the oure
nature to delyuer mā, thou dydest
not abhorre a byrgyns wombe.

Whan thou haddest ouercome the
sharpnes of deathe, thou openedest
the kyngdom of heauens to all true
beleuers.

Thou syttest on the ryght hande
of God in the glory of the father.

The beleue that thou shalt come
to be our iudge.

We therfore pray the helpe thy ser
uauntes, whom thou hast redeemed
wyth thy precyous bloude.

Make them to be numbred wyth
thy sayntes in ioye euerlastyng.

O lord saue thy people, and blesse
thyne herytage.

Gouerne and also lyfte them vp in
to blyss euerlastyng.

The prayse the every daye.

te maiestatis.

Venerandum tu-
um verum et vni-
cum filium

Sanctum quon-
paracletum spiritū

Tu rex glorie chris-
te.

Tu patris se mpt-
ternus es filius.

Tu ad liberandū
suscepturus homi-
nem non horuisti
virginis uterum.

Tu diuictomortis
aculeo aperuisti
dentibus regna ce-
lorum.

Tu ad dexteram
dei sedes: in gloria
patris.

Iudex crederis:
esse venturus.

Te ergo assumis
famulis tuis sub-
ueni: quos scio
sanguine redemisti

Eterna fac cum
sanctis tuis in glo-
ria numerari.

Saluū fac popu-
lū tuū dñe: et bene-
dic hereditati tue.

Et reges eos: et ex-
colle illos vsque in
eternum.

Per singulos dies
benedicimus te.

And

Laudes.

Ex laudamus no-
mina tua in seculum
seculi, et in seculum
seculi.

Dignare domine
deus, sine pecca-
to nos custodire.

Miserere nostri do-
mine: miserere no-
stri.

Habita misericordia
tua domine super
nos: quemadmodum
speravimus in te.

In te domine spes
eius: non non con-
fundat in eternum

Versus

Ora pro nobis sa-
cta dei genitrix.

Responsum.

Ut digni effici-
mur promissioni-
bus Christi.

And we worshyp thy name euer
worlde without ende.

Touchsafe good lord to kepe vs
this daye without synne.

O lord haue mercy on vs haue mer-
cy vpon vs.

O lord let thy mercy lyghten vpon
vs euen as we trust in the.

O lord in the haue I trusted let me
neuer be confounded.

The versicle.

Holy mother of god make thy peti-
cyon.

The answer.

That we maye deserue chrystes
promission.

This worde (Laudes) is as much
to saye as prayles: and the seruice
folowynge is called so: because it
conteyneth onely the mere laudes
and prayles of chryste, and the vir-
gin his mother.

The laudes.

Deus in adiu-
torium meum
tutende.

Domine ad adiu-
torium me festina.

Gloria patri et fi-
lio et spiritui sanc-
to.

Sicut erat. &c.

The laudes.

O God bende thy selfe into my
helpe.

Lorde haste the to helpe me.

Glorie be to the father and to the
sonne and to the holy ghost.

As it was in the. &c.

The

Laudes.

The Antheme.

O wonderfull.

The psalme.

Antiphona.

O admirabile.

Psalmus.

The lord hath reygned, he
hath put on goodly aray:
the lord hath armed hymselfe with
strength, and hath gyrded hymselfe
he hath surely buylt and set faste
rounde worlde: so that it shal not be
moued.

Dominus res
gnauit decem
rem indutus est, in
burno est dominus
fortitudinem & ppe
ei nxit se.
tenim firmavit
orbem terre, qui non
commouebitur.

thy seate was the prepared o god
but thou thyselfe art of euerlasting

Parata sedes tua
deus: extunc a secula
lo tu es.

the floudes haue rysen o lord the
floudes haue rozed.

Eleuauerunt ex
mina domine, ele
uauerunt flumina
vocem suam.

the floudes haue lysted by they
waues with great noyse & roynge
of many waters.

Eleuauerunt ex
mina fluctus suos:
a vocibus aquarum
multarum.

meruelous are the rysynges of
waters: meruelous is the Lord
aboue.

Mirabiles clat
res maris: mirabi
lis in altis dominus

thy testymonyes are made pas
syng credible: holynes becommeth
thy house o lord: for euermore.

Testimonia tua
credibilia facta sunt
nimis: domui in tua
debet sanctitudo do
mine, in longitudine
viri dierum.

Glorie be to the father. &c.

As it was in. &c.

Gloria patri,
Sicut erat.

The psalme.

Psalmus.

The ye melodye to God all ye
inhabite the earth serue ye
the lord with gladnes.

Instrate deo
omnis terra:
seruite domino in
letitia.

Entre

Laudes.

Introlte in conspectu eius in exultatione. **S**crutote quoniam dominus ipse est: deus, ipse fecit nos et non ipsinos

Enter ye into his presence wyth ioyfulnesse.

Anowledge ye the Lord that he is God, he hath made vs, and not we our selues.

Populus eius et oues pascui eius introite portas eius in confessione: atria eius in hymnis confitemini illi

Ye that are hys people & the shepe of his pasture, enter his gates in confession, his courte wyth hymnes to magnify hym.

Audate nomen eius quoniam suauis est dominus ieternum facit & usque in generationem veritas eius.

Praise his name for the Lorde is swete, hys mercy is endles and his trueth contynueth from one generation to another.

Gloria.

Glorie be to the father. &c.

As it was in the begynnyng. &c.

Psalmus

The psalme.

Deus deus meus ad te de luce vigilo.

Odd thou arte my God: early do I watch for the.

Situit in te anima mea: & multiplici orer tibi caro mea.

My soule hath thyrsted after the: my flesh hath longed very muche.

In terra deserta inuisa et in aquosa sic in sancto apparui tibi: ut viderem virtutem tuam et gloriam tuam.

In a countre deserte, wyld and drye: so haue I appeared before the in a holy place, for to se thy power and thy glory.

Quia melior est misericordia super vitas: labia mea laudabunt te. **B**ene dicam te in vita mea: et in noie tuo leuabo manus meas.

For thy mercy is better then lyfe my lypyes shall prayse the.

So shall I prayse the in my lyfe: and in thy name shall lyfte vp my handes,

Laudes.

My soule shalbe satisfied as it
were with enterlode and fatnes: &
my mouth shal prayse the with lyp-
pes ful of ioye. So haue I be mynd
full of the vpon my bedde: I shal let
my thought on the in the mornynge
tymes bycause thou wast my hel-
per. And I shal reioyse vnder the
couerte of thy wynges: my soule
hath cleued to the, thy ryght hande
hath susteyned me. They verelye
haue sought my soule i bayne: they
shal go into lower partes of y^e earth
they shal be put in to the power of
a sworde, they shal be the partes of
fores. The kynge truly shal ioye in
god, al shalbe praysted that sweare in
hym: for the mouthe of them that
speake vngodlynes shalbe stopped.

The psalme.

Odd haue mercy on vs, and
blesse vs: let hym shewe hys
face to vs, and haue mercye on vs.

That we maye knowe thy way in
earth: & thy sauynge helth amonge
all nacyns. Let the people make
knowledge, to god: let all nacyns
cōfesse the. Ioyfull and glad be all
folke: because thyne rulest people wth

E. equite

scut adipe et pi-
guedine replatur
anima mea: et labi-
is exultationis lau-
dabit os meum.

Scit memor fui tu
super stratum me-
um in matutinis
meditabor in te, quia
tu sis adiutor meus.

Et in velamento
alarum tuarum ex-
ultabo adhesit an-
ima mea post te: me
suscepit dextera tua

Et ipsi vero in va-
num quesierunt a-
niam meam introi-
bunt in interiora
terre: trahentur in
manus gladii par-
tes vulpium erunt

Et ex vero letabi-
lar in deo lauda-
buntur omnes qui
iurant in eo: quia ob-
structum est os lo-
quentium iniqua.

Psalmus.

Deus miseris
atur nostri &
benedicat nobis il-
luminet vultum su-
um super nos: & mi-
seriatur nostri.

Et cognoscamus
in terra viam tuam:
in omnibus genti-
bus salutare tuum

Confiteantur ti-
bi populi deus con-
fiteantur tibi po-
puli omnes. Et ex-
ultet et exultent gen-
tes quasi iudicant po-
pulos in equitate

et gentes in terra
diriges. **C**onfite-
antur tibi populi
deus confiteantur
tibi populi omnes
terra dedit fructū
suis. **B**enedicat
nos deus: & me tu-
am p̄ omnes fines
terre loa patri.

Antiph. iii. p̄uero.

Benedicite oīa
opa domini
domino: laudate &
sup̄ exalate eū in
s̄c̄la. **B**enedicite an-
geli domino: ene-
dicite celi dñs **B**e-
nedicite aq̄ oēs q̄
sup̄ celos sūt domi-
no: benedicite oēs
virtutes domini do-
mino. **B**enedicite
sol et luna domi-
no: benedicite stel-
le celi domino.
Benedicite ymber
et ros domino: be-
nedicite oīs spūs
dei domino. **B**e-
dicite ignis et est
domino: benedicite
frigus et estas do-
mino. **B**enedicite
rores et pruina do-
mino benedicite ge-
la & frig⁹ domino.
Benedicite glaci-
es et niues domino
benedicite noctes &
dies domino.
Benedicite lux &
tenebr̄e domino be-
nedicite falga et
vubes domino.

equite and orderest the nacpōns in
earthe. **L**et the people knowlege
the (O god) let al nacpōns confesse
to the: for the earth hath yelde her
fruyte. **B**lyse vs our god, and all
that inhabyte the earth: all the par-
tes therof seare the. **G**lozy be to. &c.

The songe of the chye chyldren.

Praise ye the lord all hys
workes prayse & extolle him
for euer. **W**e angels prayse
the lord: ye heuens prayse the lord.
We waters al that are aboue heuen
prayse the lord: all the powers of
the **L**orde, prayse ye the **L**ord. **T**he
sonne, & moone prayse ye the lord:
starres of the firmamente prayse
ye the lord. **T**he rayne and dewe
prayse ye the lord: al the wyndes of
god prayse ye the lord. **H**yre and
heate magnify ye the lord, winter
and somer prayse ye the lord. **M**oy-
stures, & ye hooze frostes prayse ye
the lord, froste and cold prayse ye
the lord. **S**e and snowe prayse ye the
lord nyghtes and dayes prayse ye
the lord. **N**yght and derknes pray-
se ye the lord, lyghtnynges & cloudes
laude ye the **L**orde. **T**he earthe
moughte

Laudes.

mought prayse the lord, laude and
ertolle hym for euer. **R**ivers and
mountaynes prayse ye the lord, al
that spryngech vpon y^e earth, laude
ye the lord. **Y**e welles and spryn-
ges prayse the lord, sees & floudes
prayse ye lord. **A**l hale fysshes & al
that moueth in the waters prayse
ye the lord: all byrdes of the ayre
prayse ye the lord. **A**l beastes both
wyld and tame prayse the lord: ye
chyl dren of men prayse ye the lord.
Et Israel prayse the lord laude
hym and ertolle hym for euer. **Y**e
preestes of the lord prayse the lord
ye seruauntes of the lord prayse
the lord. **Y**e spirites and soules of
ryght wyle men, prayse the lord,
ye holy and meke in hert prayse the
lord. **A**nania, Azaria, Mysael, prai-
se ye y^e lord laude & ertolle him for e-
uer. **B**lesse ye y^e father y^e sone wth the
holy ghost praise we him & serue we
him euermore. **B**lessed art y^e (lord)
in the fyrnamet of heuen, thou art
prayse worthy glorious & magnyfy-
ed, world without ende.

Prayse ye the lord of hea-
uens, prayse ye hym in the

C.ii.

byghe

Benedicat terra
domini laudet &
super exaltet eū in
secula. **B**enedicti
montes et colles
domino: benedicite
vniuersa germina
terre domino
Benedicite fontes
domino benedicite
maria et flumina
domino. **B**enedict
is rete & omnia p^{er} mo-
uentur in aquis do-
mini: benedicite
omnes volucres ce-
li domino **B**enedi-
cite omnes bestie
et pecora domino
benedicite filii ho-
minum domino.

Benedicat israel
domini: laudet &
super exaltet eū in
secula. **B**enedicite
sacerdotes domini
domino: benedicite
serui domini domi-
no. **B**enedicite spūs
et aīe iustozū dñi
benedicite scī & hūi-
les corde domino.

Benedicite anani-
a & azaria & misael do-
mino laudate & su-
per exaltate eū in secula
Benedicam⁹ patre
patriū cū scō spū
laudemus & sup ex-
altemus eū in secula
Benedictus es do-
mine i firmamento
celi: laudabilis et
gloriosus sup ex-
altatus in secula.

Audate dñm

Laudate dñm
de celis lau

date eum i ceclestis
H au date eum om
nes angeli et uis
date eum oēs vic
tutes eius, **P** au
date eum sol et lu
na, laudate eū om
nes stelle et lumen.
Laudate eum ce
li celorum, et aque
que super celos sūt
laudent nomen do
mini. **Q**uod dicit
it et facta sūt: ip
se mandauit et cre
ata sūt. **E**t statuit
ea in eternū et in
seculum seculi pre
ceptū posuit et non
preteribit. **L**au
date dominum de
terra di ichontis et
omnes abissi. **I**g
nis grando nix gla
cies spiritus pro cel
larum que faciunt
verbum eius. **M**ō
tes et omnes col
les ligna fructi
ra et omnes cedri.
Festie et vni uer
ti pecora serpentes
et oēs volucres pe
nate, **R**eges terre
et oēs populi prin
cipes et omnes iu
dices terre. **T**uue
nes et virgines se
nes cum juniorib⁹
laudent nomen do
mini, quia exaltatum
est nomen eius soli
us. **C**onfessio eius
super celum et ter
ra et exaltatum cor
us populi sui. **H**i

Laudes.

by the places. **P**rayse ye hym al his
Angels, all his powers prayse ye
hym. **P**rayse ye hym Sonne and
moone, all starres and lycht prayse
ye hym. **A** he hyghest of heauens
prayse ye hym and the waters that
are aboue the heauens, let them
prayse the lordes name. **F**or by his
worde all thynges were made by
his commaundement all thynges
were created. **H**e hath e stablyshed
them euerlastyngely and into the
worlde of worldes, he hath set a
lawe, that shal not expyre. **P**rayse
the lorde, ye dragons & all depnes
of the earth **E**uer, hayle, snow, yse,
stormes of wyndes, that do his com
maundement **M**ountaynes and all
lytel hilles, wode beryng frute and
all cedre trees **B**eastes and all ma
ner of catel, serpentes and fethered
foules. **R**ynge of the earth, and al
people, prynces, & all Judges of the
earth. **B**achelers and maydēs, ol
men and yonge. let them prayse the
name of the lorde, for he name of
hym only is exalted. **A** he knowle
gyng of hym is aboue heuen and
earth: and he hath exalted y hym

of h
sayn
to
S
cgr
reio
sonn
kyng
with
him
the lo
ple: a
salua
phe i
in the
god
two
A o d
ons: a
A o b
and th
F o r t
gemen
his lay
P
ment
in hys

I nudes.

of his people. **L**au de be vnto al his
sayntes to the Sonnes of Israel

to the people appochoyng vnto him
Synge ye vnto the lord a new

songe: praysed be he in the
cōgregacio of sayntes. **L**et Israel

reioyle in hym & made hym let the
sonnes of Syon triumphe in theyr

kyng. **L**et them prayse his name
with daunsyng: let them syng vnto

him with tympany and harpe. **F**or

the lord is wel pleased with his peo-
ple: and hath exalted the lowly into

saluacyon. **S**ayntes shall triumph
in glory: they shall make Joye

in theyr chambers. **T**he prayse of
god shall be in theyr mouthes: and

two edged swordes in theyr handes
To do vengeance among nacy-

ons: & corrections among people.
To bynde theyr kynges in fetters:

and theyr nobles in manacles of yron
For to execute on them the iudge-

ment wyrtten this is glory to al
his sayntes. **G**lory be. ac. **P**salme.

Praise ye the lord in his sayn-
tes: prayse hym in the firmamēt

of his power. **P**raise hym
in his strengthe: prayse hym ac-

C. iij.

cordyng.

mus omnibus sanc-
tis etc. illis Isra-
el populo appropi-
anti sibi

Cantate domi-
no canticum
nouum laus eius

Lectur Israel in
co qui fecit cum et
filie syon exultent

in rege suo. **L**au-
dent nomen eius i
choro: in tympano

et psalterio psallat
ei. **C**anticum pla-
tum est domino in

populo suorum exal-
tatum mansuetos
salutem. **C**antila-
bunt sancti in glo-

ria, letabuntur in
cubilibus suis. **C**an-
tationes dei in

gutturibus eorum et gla-
diis anticipes in ma-
nibus eorum. **C**an-

do faciendam vindic-
tam in nationibus
inreparationes in

populis. **C**an-
do reges eorum i
cor edibus et nobis

les eorum in mani-
bus ferreis. **C**an-
tauerunt in eis iudici
scripturam glorie
hec est omnibus san-
ctis eius.

Gloria patri. ac.
Psalme. **C**an-
tate domi-
num in sanc-

tis eius laudate eum
in firmamento vir-
tutis eius. **C**an-
tate eum in virtutibus
eius laudate

cum secundū multi-
tudinē magnitu-
dinis eius. Au-
date eum in sono
tubę: laudate eum
in psalterio & citha-
ra. Laudate eum
in tympano et cho-
ro laudate eum in
cordis et organo.

Laudate eum in
cimbaliis benesonā-
tibus laudate in ci-
balis iubilacionis:
Dñs spiritus laudet
dominū. Gloria
patri. O admi-
rabile cōmercium
creator generis hu-
mani animatū cor-
pus sumens de vir-
gine nasci dignat⁹
est et procedēs ho-
mo sine semine lar-
gitus est nobis suā
deitatem. Amen.

Maria virgo
semp letare
q̄ meruisti xpm pos-
tare celi et terre co-
ditore q̄ de tuo vte-
ro prulisti mundi
salnatore Deo gra-
tias. *Antiphona.*

O Gloriosa fe-
min a: excelsa
supra sidera: q̄ te
creauit p̄uide lac-
tasti sacro ubere.

Quod Quatristis
abstulit tu reddis
Almo gremio in,

accordynge to the almyghtyres of
his power. Praise hym with the
sound of a trōpet: praise him with
harpe and lute. Praise hym with
tympany and daunsynge praise
hym with rebeckes and organs.

Praise hym wyth clarysymbals
well soundynge praise hym wyth
symbals of swetnesse, let euery spi-
ryte praise the lord. *Gloria. Antiph.*

O wonderful exchaunge: the crea-
tor of mankynde takynge vpon him
a lyuynge body, hath not dysdayned
to be borne of a byrgyn, and he be-
ynge made man withoute sede of
man, hath comyncted vnto vs his
godheed. *The Chapter.*

Maryn mary reioyse alway
which hast borne Christ the
maker of heuyn and earth: for oute
of thy wombe thou haste broughte
forth ȳ sauour of the world. Than-
kes be to god, *The Hymne.*

O Glorious floure of woman-
hed. Aboue the starres in thyo-
nyfed. Thy holy brestes haue nou-
ryshed. That lord, that the hath
created. Our helth lost by Eues of-
fence Thy godly fruyt doth recōpence
for

Matyns.

For þu in heuyn to haue ingredyent
 e. Thou wast a wyndow by prouy
 dence ⁊ hou arte the doze of the he
 uenly kynge. And the gate of lyfe
 resplendysfuyng Syns that a byr
 gyn lyfe dothe spyrnge, ye redemed
 people reioyse and syng. Glory be
 to the lorde of myhgtes most. That
 of a virgyn chaste was bozne, glory
 to the father, and so forth. *A versycle*
 God hath her chosen al other before
 her. And caused her with hym to
 dwelleuermore. *Anthem.*

Blessed is the lorde god of Is
 rael: for he hath visyted and
 redemed his people And hath ray
 sed bp an horne of saluacyon to vs:
 in the house of his seruaunt dauid
 As he promysed by the mouth
 of his holy prophetes: whiche were
 synse the worlde beganne ⁊ hat we
 shuld be saued fro oure enemyes ⁊
 fro the hādes of al þe hate vs ⁊ o ful
 fyl þe mercy promised to our fathers
 ⁊ to remēber his holy testamēt ⁊ o
 pflourme þe othe which he sware to
 our father abrahā. þe he wolde gyue
 us ⁊ hat we delpyered out of þe hā
 des of our enemyes might serue him
 with.

trent vt astra scbi
 es: cell fenest ra ta
 eta est. ⁊ u regis
 alti ianua: a porta
 lucis fulgida: vita
 datam p virginem
 gites redepte lau
 dite gloria tibi do
 mine: qui natus es
 de virgine cum pte

Ver Elegit ea de
 et ptelegit ea. ⁊ al.
 Et habitare ea fas
 cit in tabernaculo
 suo. O gloriosa.

Benedict⁹ do
 minus deus
 isrl quia visitauit
 et fecit redemptionē
 plebis sue. ⁊ cre
 xit cornu salutis
 nobis i domo Da
 uid pueri sui. ⁊ lo
 cut⁹ locutus est per
 os sanctoꝝ cura
 seculo sunt prophe
 tarū eius Salutē
 ex inimicis nostris
 et de manu omniū
 oderūt nos ⁊ dñs
 ciendam misericor
 diam cū patribus
 nostris: et memoꝝ
 ri testamētū sui scilicet
 i iurādū qd iura
 uit ad abrahā patrē
 nostrū daturū seno
 bīlū t sine timore
 de manu inimicoꝝ
 nostrōꝝ liberatū

Ierusalem illi. **I**n
 sanctitate et iusti-
 tia coram ipso om-
 nibus diebus no-
 stris. Et tu puer p-
 pheta altissimi vo-
 caberis precibus eni-
 ante faciem domi-
 ni parare vias ei.
Ad dandum scien-
 tiam salutis plebi
 eius in remissione
 peccatorum eorum.
Ver viscera mie-
 dei nostri in quib-
 us visitauit nos omnes
 ex alto. **I**llumina-
 re his qui in tene-
 bris et in umbra
 mortis sedent, ad
 dirigendos pedes
 nostros in viam pa-
 cis. **G**loria patri.
 Antiphona.

O gloriosa dei ge-
 nitrix virgo semp
 marique domini
 omnium meruisti
 portare et regē an-
 gelorū sola virgo
 lactare: nostri que-
 sumus pia me vo-
 care et pro nobis
 thristum deprecare
 ut tuos suffragi pa-
 tronis ad celestia
 regna mereamur p-
 uenire: **A**men.
Ostende nobis do-
 mine misericordiam tuam.
 Responsum. Et sa-
 lutare tuum da no-
 bis.

Oncede nos
 famulos tuos
 domine deus p-
 petua mentis et cor-
 poris salute gaude

Laudes.

without feare **I**nholynesse & ryght
 wysenesse before hym: all the dayes
 of our lyfe. **A**nd thou chylde, shalte
 be called y prophete of the hyghest:
 for thou shalte go before the face of
 the lord, to prepare his wayes. **A**d
 gyue knowledge of saluacyon to his
 people: for the remysyon of synnes.
Through the tender mercy of god
 wherby the daye spryng frō oboue
 hath vysyted vs. **A**d gyue lyghte
 to them that syt in darknesse, & in
 y shadow of dethe and to guyde our
 fete into y waye of peace. **G**loria all
O glorious mother of god, o perpe-
 tual birgyn mary: whych dydbear-
 the lord of all lordes, and alone of
 al other dyd gyue sucke to the kyng
 of aungels, we beseeche the of thy py-
 tie to haue vs in remēbraunce, and
 to make meanes for vs to **C**hryste,
 that we beyng supported by thy
 helpe, maye deserue to come to the
 kyngdō of heauen. **V**er **G**lorde thy
 mercy on vs extend. **R**ef. And oure
 saluacyon we pray the to sende.

O **B**eat (we beseeche y lord god)
 y chy seruantes may enioy
 cōtinual helth of body & soule, and
 through

Matyns.

throughe the gracious intercession
of the virgyn thy mother, that we
may be deliuered fro this presente
heuy nes, and to haue þ fruisyon of
eternal gladnes By chryst our lord
So be it. Blesse we the lord. Take
we god. AntHEME. Come holye spi
ryte of god, inspyre the hertes of
thē that beleue in the: and kyndle in
them the fyre of loue. ver. Sende
forth thy spirite & they shalbe made
newe. Rel. And the face of the earth
thou shalt renewe.

O God which haste instructed
the hertes of the faythefull
by the inspiracyon of the holy ghoſt
bouchsafe that we in the same spiri
te may sauour þ truelh & euermore
to reioyse in his holy consolacyon.
By chryst our lord e. So be it. An.
Deliuer vs, saue vs, iustisye vs. O
blessed Trinite. her þ lordes name
be blessed all other befoze.

A Lmighty & euerlasting god
which hast graſtied to vs thy
seruañtes throughe cōfessiō of þ true
fayth, for to acknowledge þ glory of þ
eternal Trinite & to honour þ one

god

re, et gloriosa bea
te marie sepe vire
ginis intercessionis
a presentis liberat
tristitia: et eterna
perfructu sititia. Per
chrystū. Benedica
mus. ac in thy hono
re. Veni sancte spiri
tus reple tuorum
corda fidelium et
tui amoris in eis
guem accende.

Oratio. Emitte
spiritū tuū et terra
buntur. Et in thy
Et renouabis faci
em terre. Amen.

D EUS qui cor
da fidelium
sancti spiritus illu
stratione docuisti,
da nobis in eodem
spiritu recta sape
re, et de eius semp
sancta consolatio
ne gaudere. Per
chrystū. Amen. Libera nos, salua
nos, iustifica nos,
o beata trinitas.

Oratio. Sit nomē
domini benedictū.
Responsium. Ex
hoc nunc et vsq. in
seculum Amen.

O mnis sempis
ternus deus qui
dedisti nobis famu
lis tuis in confessi
one vere fidei eter
ne trinitatis glori
am agnoscere, et in
potentia maiesta
tis adorare unitas

sem: sicut et eiusdem
fidei firmitate ab
omnibus semp mu-
niamur aduersis.
Qui uiuis et reg-
nas deus. Per oia
secula seculorum.

Am. *Antiphona*

Dos autē gloria
ei oportet in cruce
domini nostri iesu
xpi. **O**mnis ter-
ra adoret te deus
et spallat tibi.
Psalmus dicat no-
mini tuo

Deus qui scie
iā crucē tuā
ascendisti mūdi tene-
bras illuminasti tu-
scida & corpora no-
stra per virtutē scie-
ntia: crucis illumina-
re visitare: et con-
fortare dignare.

Qui uiuis et reg-
nas deus. Per om-
nia. **Am.**

Michael archan-
gele ueni in adiuto-
riū populo dei: i cō-
spectu angelorum
et psallā tibi. **Act.**

Dozabo ad tem-
plū sanctū tuū. Et
conspiceboz nomini
uo.

Deus q̄ mro
ordine: āge-
lozū ministeria ho-
minumq̄ dispen-
sa: concede propi-
tius ut quibus ti-

God in thy almyghty maiessty. we
besech þ that through our stedfast-
nesse in the same sayth, we may be
alwayes defended fro al aduersyte
which lyueth & reygnesse one god
world without ende. So be it. **an.**

Terely we ought to reioyse in the
Crosse of our Lord Iesus Chryst.
ver. All the earth worshyppeth the
lord **Ref.** And prayseth his name
with one accorde. **¶** Let vs pray.

O God which hast ascended thy
most holy Crosse, and haste gy-
uen lyght to the darknesse of þ worl-
de boucse thou by the vertue of
the holy Crosse: to illumyne, byset,
and comfort, both our hertes and
bodies. Which lyue and reygnesse,
o god, world withoute ende. **an.**

O Archangel Mychaell, come for to
succour the people of god And I shal
gyue the prayse, in the presence of
aungels. **ver.** In thy holy temple I
shal to the praye. **Ref.** And thy bles-
sed name confesse alway.

O God whych by a wonder-
full order dothe appoynte
the seruyce bothe of men and aun-
gelles, of thy excedyngs mercede
graunt

Matvns.

graunt vs: that by them, which attend alway vpon thy seruyce in he-
uen our lyfe may be defended here
in earthe. By our lord. Jesu Christ

An. Amongeste the sonnes of wo-
men there hath not rysen a greater
then Iohn Baptist: **ver.** From god
there was a man set. The answer.
Whose name was Iohn veramēt.

Let vs pray.

O Lorde defende vs alwaye
throughe the contynuall so-
cour of saynt Iohn Baptyste for
the more frayle that we are, & more
nede we haue to be releued with ne-
cessary prayers. By christ our lorde
So be it. **Of saynte Peter and**

Paule. An. Peter the Apostle, and
Paule the doctour of the gentyls:
they (good Lorde) haue taught vs
thy lawe: **ver.** In al the earth they
boyce dyd sound. **Ref.** And in the co-
stis of al the world round: Let vs.

O God whose ryght hande dyd
lyfte vp blyssed Peter the A-
postle walkyng among the waues
of the water: for to saue hym fro
drownynge: and delyuered his fe-
low apostle paule iaster thre dayes
say.

bi ministrantibus
in celo semper assi-
stunt: ab his in ter-
ra vita nostra mu-
ntamur. Per domi-
num nrm iesu christu.
18. Inter na-
tos mulierum non
surrexit maior Ioh-
hane Baptista. **ver.**
Fuit homo missus
a deo.
Cui nomen erat Io-
hannes.

Perpetuis nos
domine sancti
Iohannis Baptiste
tuere presidis: et
quanto fragiliores
sumus tanto magis
necessarius attolle
suffragis p christu
dominu nrm. **An.**

**Sancti Petri
et Pauli. an.** **Ver.**
Iste apostolus et
Paulus doctor ge-
ntium ipsi nos docu-
erunt lege tua do-
mine. **ver.** In omne
terra exiuit sonus
eorum. **ref.** Et i fines
orbis terre verba e-
orum.

Deus cuius de-
xtera beati
petri apostoli
bulatorem i fluctibus
ne mergeretur erexit
et eo apostolum
eius. Paulu tertio

naufragantem de
profundo pelagi li-
berante xaudi nos
propitijs: et conce-
de vt ambozum me-
ritis eternitatis
gloriam consequa-
mur. Qui vivis.
Antiphona.

Andreas christi fa-
mulus dignus deo
apostolus germa-
nus petri et in pas-
sione socius. V. C.
Dilexit andream
dominus. R. Scipon.
In odorem suavis-
satis. R. Amen.

M Aiestatem tu-
am domine
suppliciter exoramus:
vt sicut ecclesie tue beatus An-
dreas apostolus stu-
us extitit predica-
tor et rector, ita a-
pud testimonio nobis
perpetuus interces-
sor. Per christum.
Iste est Iohannes
qui supra pectus
domini in cena re-
cubuit: beatus apo-
stolus cui reuelata
sunt secreta celestia
Aeternus. V. Alde ho-
norandus est bea-
tus iohannes euan-
gelista. R. Scipon.
Qui supra pectus
domini in cena re-
cubuit. Amen.

Ecclesiam tuam
quesumus do-
mine benignus illu-
stra, vt beati Ioha-
nes apostoli tui et
euangeliste illumina-

Patris.

saplyng) fro þe depe of the see, heare
vs mercifully, and graunte that
through the merytes of them both,
we may opteyne the glory euerla-
stynge. Which lyuest and reygnest.
World, without ende. So be it. an.

Andrew was the seruant of christ
goddes worthy apostle the brother
of Peter, and he is felow in passyon
ver. The lordeloued Andrew his
seruaunt. With a sauoure swete
and pleasaunt. Let vs pray.

Lorde we humbly besech thy
maiestie, that lyke as blessed
andrew thy apostle was true prea-
cher, and prelate of thy church: so
let hym be a cōtynuall petryoner
for vs vnto the. By christ our lord,
So be it a nre. This is the same
Jehan, which leaned vpo the brest
of y lord in his last souper. Greatly
to be prayled is Iohn the Euange-
lyste. The. an. nre. Which leaned
on the brest of iesus christ. Let vs.

We beseeche the Lorde
of thy benygnyte to
glorifye thy church, that it be
ynge illumyned with the teachyn-
ges of blessed saynte Iohan. Thy
Apostle

Matyns.

Apostle and Euangeliste, maye at-
tayne to the rewardes euerlastyng
By christ our lord. So be it. An.

Saynt Laurence the Deaco dyd
worke a good worke. For by ver-
tue of the holy Crosse he gaue syght
to þ blind her. He distributed & gaue
to þ poore. His ryghtuouines
remayneth for euermore. Let vs.

Unde we beseeche the to gyue
vs grace for to quenche the
flambes of our byces, euen as thou
gauest power to blessed saynt Lau-
rence to ouercome the bucnynge
heate of his tormentes: Antheme.

Stephane sawe the heuens ope-
ned he bothe sawe and went in, ble-
syd is that man, to whom þ heauens
shalbe opened. ver Thou hast hym
crowned w glory & honour. and
hast hym set aboue thy hand labour

O Raue good lord þ we may per-
fytely folow him, whō wor-
ship to thetēt we may lerne to loue
our enemyes for now we solēpnise
his cōmemoracyō, þ could fynde in
his hert to pray for his psecutours
vnto our lord Jesu chiste, whiche
lyueth and regneth wyth the,

andcā viuit et regnat

nata doctrinis ad
dona perueniat se-
piterna. Per xpm.
an. in hona Laure-
tius bonum opus
operatus est qui p
signum sancte cru-
cis cecos illumina-
uit. Versus. Dis-
persit dedit paupe-
ribus. Re. possum
Iustitia eius ma-
net in seculum se-
culi. Oratio.

De nobis qd
Deus victorū
nostrorumd i mag
extinguere quibea
to laurentio tribu-
isti tormentorū su-
rum incendia supe-
rare. Per christum
dominum nostrum.
Antiphona. Ste-
phanus vidit celos
apertos vidit et in-
troiuit: beatus ho-
mo cui celi patebūt
Versus. Gloria et
honore coronasti
domine. Respons.
Et constituisti eū
super opera manu-
um tuarū. Oratio.

De nobis que
sumus domi-
ne imitare quod co-
lumus. vt discas
mus et inimicos di-
ligere, quia eius cō-
memoratio nem ce-
lebriamus: qui no-
uit etiam pro psecu-
toribus suis ero-
re dominum nostrū
Jesum christum fi-
lium tuum. Qui te
vinit et regnat

Matyns.

Deus. Per omnia.
an. Beatus Nico-
laus ad hoc pueru-
lus multo ieiunio
macerabat corpus
ver. Oia pro nobis
des nicholas. Ver.
ut digni efficias
mur promissionis
bus xpi. Oramus.

and the holy ghost in vnyte of god-
hed world without ende. So beit.

Anthe. Blyssed saynt Nicolas, be-
ynge yet a chylde, dyd subdue his bo-
dy with moche fastynge. Versicle.

Holy Nicolas, for vs make petycy-
on. The answer. That we be ena-
bled to christes promission.

O Deus, q bea-
tum nicolaū
psum pontificē tu-
um innumeris de-
corasti miraculis
tribue nobis q̄s vt
eius meritis et pre-
cibus agehēne in-
cendiis liberemur:
Per christū. an.

aria ergo vixit
pedes iesu et exten-
dit capillis capitis
sui et domus imple-
ta est ex odore vn-
guenti. ver. Dimis-
sa sunt ei peccata
multa. Rel. Quo-
niam dilexit mul-
tum. Oramus.

Ergo nobis
elementissime
pater q̄ sicut bea-
ta maria magda-
lena vnigenitū tu-
um super oia dissi-
pando suorum obti-
nuit veniā pecca-
minum ita nobis
apud tuam miam
sempiternam sin-
petret beatitudinē
Per christū. an.

O God, which hast glorified bles-
sed Nicolas thy holy byshop
with innumerable myracles, graūt
we besech the, that by his merites
and prayers we maye be deliuered
from the fyre of hell. By christ oure
lord. Mary magdalene dyd noynthe
the feet of Iesu, and dyd wype
them with the heeres of her head, &
the house was perfumed with the
sauour of the oyntmēt. ver. Many
synnes were forgyuen her. Rel. By
cause her loue was entyer.

O Raunt vnto vs, mooste mer-
cyful father that lyke as bles-
syd Mary magdaleyne optayned
p ardo of her offences through y loue
y she beare vnto thy onely begottē
sōne, aboue all other thynges euē so
through thy mercy let her purchase
for vs y blisse euerlasting. By christ
our

Matyns.

our lord. **An.** The virgin saint ka-
therine, the gemme of Grece, was
the doughter of kynge costus, in
cyty of alexandria. **Ver.** Holy ka-
theryne for vs make petycyon
That we be enabled to Christes
promysyon.

*Virgo sancta ka-
therina grece ge-
ma viba alexandri-
na costi regis erat
filla. Ver. Dia pro-
nobis bea katheri-
na. res. Ut digni es-
siciamur promissi-
onibus xpi.*

A myghty and eternall god
whiche haste commaunded
the body of thy glorious virgin &
martyr katherine to be carped by
thyne aungelles into y mount sy-
naye, we we such fauour to vs that
by her meditaciō we may be carped
bp into the mounte of vertue, whe-
re we may deserue to behold y clere-
nes of thy face. By christ our lord.
So be it. **An.** Sainte Margarete
was but systene yeres old whā she
was cast into Pryson by y cruel
lybyrus. **The versycle.** For thy beu-
tye and colour shene. **The answer.**
Procede prosperously & be a quene

Omnipotēs de-
piterne de- &
gloiose virginis &
martyris tue kathe-
rine corpus in mon-
te sinay ab angelis
deferri iussisti: con-
cede propitiussius
obsecru nos ad ar-
tem virtutū pious-
bi, ubi visionis tue
claritatem mereas-
mur in tueri. **Ver.**
christi. **A.** Erat au-
tem margareta &
noxi quidē in cā-
ab i pio ollyrio tra-
ducta in carcerē.
Ver. Specie tua &
pulchitudine tua.
Respo. Intende
prosperē procede &
regna. **Oramus.**

Od that hast caused the bles-
sed byrgin. Margarete, to
ptaine heauen throughe the crow-
ne of marterdō, graunte we hesech
the that by the folowinge of her
examples

Deus qui bea-
tam virginē
margaretā ad ces-
leo per martyriū
palmam venire fa-
cisti concede nobis (&
sumus) ut eius

Matyns.

exempla sequentes
ad te pertingere
increamur. **P**anti
Corpora sanctorum
in pace sepulta sunt
et uiuent nomina
eorum in eternum.
Versus Beati qui
habitant in domo
tua domine. **Resp.**
In secula seculorum
laudabunt te.

Oremus.

Rest a q̄s op̄s
deus ut sanc-
te dei genitricis se-
perq̄ virginis ma-
rie et sc̄torū tuorū
quorū reliquie i v-
niuersali cōtinen-
tur ecclia nos pro-
tegant merita qua
tenus eorum preci-
bus tranquilla pa-
ce i tua iugiter lau-
de letemur. **P**er
christum dominum
nostrum. Amen. **an.**
Omnes sancti et e-
lecti dei nostri in-
moramini ante de-
um: ut uestris pre-
cibus adiuti incre-
amur uobis adiu-
gi. **Versus.** Letami-
ni in domino et ex-
ultati iusti. **Resp.**
Et gloriamini oēs
recti corde. **Oratio.**
Omnia sc̄torū
tuorum q̄s do-
mine intercessionē

examples we maye deserue to ap-
proche to the. **By.** In the bodys
of holy sayntes are buryed in peace
and theyr names shalbe in perpetu-
al remembraunce. **ver** Blessyd be
they þ dwell with the lord. **Answer.**
They prayse hym alwaye with one
accoꝛde. **¶** Let vs praye

A Unyghty god we beseeche þ
bouchsafe that the merytes
of thy holy mother and perpetuall
virgyn Mary, and þ holy sayntes
(whose relykes are conteyned in þ
vniuersall church) may defend vs,
so that by theyr prayers we maye
euermore reioyse in pray synge of
the with tranquylte and peace.

By christe oure lord. So be it. **An.**
All ye blessed sayntes, and electe
seruauntes of god, haue vs in re-
membraunce before god, that
throughe helpe of youre prayers,
we maye deserue to be assoeyate
with you. **versycle.** Reioyce in þ lord
de, ye that are iustifyed: **Res.** And
all you that in herte be rectifyed.

¶ Let vs praye.

¶

¶ beseeche the good lord
de, that thou beyng
pleased

Matyns.

pleased with the prayers of all thy
holy sayntes, wylte both graunt vs
pardon of oure defautes, & gyue vs
also perpetual remedy for them. By
chryste, So be it. **AntHEME.** **LoRde**
sende vs peace in our dayes for ther
is none other that fyghteth for vs
but only thou loRde god. **The verse.**
LoRde sende peace through thy ver
tue. Response. And great abundaunce
in euery countre. Let vs praye.

O God from whome all holy de
spyes, al good counsels, and al
fult workes do procede, gyue to thy
seruauntes that same peace whiche
the worlde can not gyue, that oure
hartes beyng obedyent to thy com
maundementes, and the fere of our
enemyes take away, our tyme may
be peasable through thy protection
By Chryste our LoRde. So be it.

Blesse we the lord. Thanke we god
Matyns of the crosse.

Hat is the profounde sa
pience. And deuyne trueth
of the father on hye. which
for mankynde of his beniuolence.

Him selfe hath made both God and
man ioynctly. Was sold and bought

f.i. by

placatus & venis
nobis delictorum vo
strorum tribue et res
media sempiter na
concede. Per. **Chri**
stus dominus nostrum
Amen. an. Da pa
cem domine in die
bus nostris: quia
non est alius qui
pugnet pro nobis
nisi tu deus nostra
ver. Domine fiat
pax in virtute tua
Res. Et abundan
tia i iustibus tuis
Oratio.

Deus a quo
lecti desider
ria recta consilia es
iusta sunt. oga da
seruis tuis illa qua
mundus dare non po
test pacem: vt & cor
da vestra munda sitis tu
is debita: & hosti
sublata formidine
temporalium tua pro
tectione tranquila.
Per. **Adm. as**
sut nas de cruce.
Atris sapient
a veritas hu
mana. Deus homo
captus est hora ma
tutina. & notis his
repulis cito derelis
tus.

Blasphemia venditus
traditus & afflictus
Her Adoramus te
christe et benedici-
mus tibi. Qui
a per sancta cruce
tuam redemisti mu-
dum. Oremus.

Domi ne Iesu
christe fili de-
i visui pone passio-
nem crucem et mor-
tem tuam inter su-
dium tuum et as-
picias nostras nunc
et hora mortis no-
stre: et largiri dig-
neris vivis miseri-
cordiam et gratiam
defunctis veniam
et requiem: ecclesie
tuę sicut pacem et co-
cordiam et nobis pec-
catoribus vitam et
gloriam sempiter-
nam. Qui cum pa-
tre et spiritu sanc-
to vivis et regnas
deus. Per omnia
secula seculorū. A-
men. **G**loriosa pas-
sio domini nostri Ie-
su christi cruciat nos a
doloris tristitia: et per-
ducit nos ad gau-
dium paradisi. Amen.

Materis cor vix
ginef threna
totum truxit. Quā-
do suū filiū nocte
saptum scilicet Duc

by the Jewes trayterously. And a-
bout mydnyght perturbed and ta-
ken. And of his disciples anone for-
taken. **verse.** We worship the christ
with prayse & benediction. **Refrase.**
For thou redemest the world fro all
affliction. Let vs praye.

In orde Jesu christ sonne of
lyuyngge god, set thyn holpe
passion crosse and death betwen thy
iudgmēt and our soules, both now
& at þ hour of death. And moze ouer
bouchsafe to graūt to þ lyuing mer-
cy and grace, to the dead pardon &
rest, to thy holy church peace & con-
cord, and to vs pooze synners lyfe &
ioy euerlastyng. Which lyueste and
reygneest God with the father, and
the holy ghost world without ende.
So be it. **T**he glorious passion of
our Lord Jesu christ delyuer vs fro
sorrowfull heuynes, and bryngge vs
to the ioyes of Paradyse. So be it.

The lamentacion of the mo-
ther marpe. Her byrgyns
harte a sonder all to bryake
When tydynges came to her soden-
ly. How that her son at mydnyght
wuld be take. But at the mornynge
her

Houres.

her wode cā more awake. When she
herde hym brought to the iudgmēt
hall. which made her oft to sygh &
sobbe withall. **Vers.** We do prayse
the, and do praye the mother of god
moost mercyfull. **Response.** That
thou entende vs to defende, frome
death that is moost sorowful.

Let vs praye.

Oly Lorde Jesu sonne of the
moost swete vyrgyn Marye,
which suffredest death for vs vpon
a crosse, shewe to vs thy mercy: and
graunt to vs and to al that deuout
ly haue in remembraunce the com-
passion of thy most holy mother for
her sake prosperous lyfe in thys pre-
sent worlde, and through thy grace
eternal glory in the worlde to come,
wherin thou doest lyue and reygne
one god with the holy ghost worlde
without ende. So be it. **The dolo-**
rous compassion of Goddes mooste
swete mother: bring vs to the blyss
of almyghty god the father. So be.

The Houres.

The fyrst that euer we fynde
in scripture to haue bled the
woundes of god, at certayne

tum ad pietatem
mane cū audisti.
Frequentibus in
spiritu sepe singul-
tuit. **Ecce lau-**
damus et rogamus
mater iesu xpi.
Ut intendas & de-
fendas nos a mor-
te tristi. Amen.

Omnis sanc-
te iesu fili
dulcis virginis ma-
rie qui pro nobis
mortem in cruce to-
lerasti: fac nobis
cum miserationibus
tuis. Et da nobis
et cunctis compas-
sionem tue sanctis-
simæ matris deuote
recolentibus eius
amorem vitam i pre-
senti gratiosam: &
tua pietate gloriam
in futuro sempiter-
nam. In qua vivas
et regnas deus. Per
omnia secula secu-
lorum. Amen. **Que**
nosa compassio dul-
cissime: dei matris
perducat nos ad
gaudia summi dei
patris. Amen.

Howres.

Let howres of the daye, was Daniel the Prophete, as it appeareth in his. vi. chapter. And in the newe testament in the actes of the Apostles the tenth Chapter, we reade that saynt Peter the apostle accustomed himselfe to certayn howres of prayer. By which examples as saynt Cipriane testifieth the catholyke church of Christ dyd fyrste receyue and admyt such maner of prayeng, wherupon the same vsuall seruyce that we call prayne and howres was fyrst instituted to be sayde and sorge here in the Churches of Englonde, accordynge to the custome and vse of the diocese: somewhere after the vse of Sarum and somewhere after the vse of Yorke. And therfore wth we reade Hora prima, tertia, sexta & nona, is the fyrst, the thyrde, the syxt and the nyynth howre, euen as they make mention of severall howres, so were they & maye be vsed at severall tymes of the daye to be sayde in the remembraunce of Christes passion, and the compassion of the vyrgyne hys mother.

The Howres.

¶

C make
grace
of the
auct
of a
man
hest.
Ob
moth
oure
the h
Glor
Chas
Glor
ghost
more.

O
wer.
eare to

Houres.



God berde thy selfe in-
to my helpe. Lorde hast
the to helpe me. Glorpe
be to. ac. As it was. ac.
Prayse ye the Lorde.

The Hymne.

Gome holy ghost O creatour
eternall. In cure myndes to
make visytacio, & fulfyl thou with
grace supernal. Our hertes that be
of thy creacion. Remembre Lorde,
auctoz of saluscion, That somtym
of a virgyn pure, without helpe of
mannes operacion, Thou to
kest upon the our frayle nature.
O virgyn Mary most gracious, O
mother of mercy incomparable, fro
our enemy defend thou vs. And in
the houre of death be sauourable.
Glorp to the lord of myghtes moſte
That of a virgyne chaſt was borne
Glorp to the father and to the holy
ghost. To the be prayſyng for euer.
more. Anthē. O wōderful exchaūg.

God for thy names sake saue
me, and iudge me by thy po-
wer. O god heare my prayer, gyue
eare to the wordes of my mouth.

f.iii. Ho:

De ho:ra.

Deus in adiū
toyum meū
interde. **D**omine
ad adiuvandū n. e
festina. Gloria pa-
tri et filio: & spīri-
tūi s. n. c. t. **B**en-
erat in p. n. c. p. o. &
nūc et ſemper & in
ſecula ſeculorum.
Amen. Alleluia.

Eni creator
ſpiritus mē-
tes tuas vīſita i-
ple ſuperna gratia
que tu creasti p. e-
c. **D**omine ſas-
lutis auctoz & no-
ſtri quondā corpos
ris: ex illibata vir-
gine nateſcēdo ſas-
mā ſūperis. **D**a-
riaplena grē mater
mie: tu nos ab ho-
ſte protege: & i ho-
ra optie ſuſcipe.
Gloria tibi domi-
ne: qui natus es de
virgine: cū patre &
ſcō ſpū in ſempit-
terna ſecula. **A**me.
Admirabile.

Deus i noſe
tuo ſalvami
me fac et i virtute
tua iudica me. **O**
us exaudi orationē
meā auribus peipe
verba oris mei.

Quod alieni istius
exercent aduersum
me et fortiter quesierunt
me: et alia mea et non
proposuerunt de
um ante conspectu suum.
Ecce enim deus
adiuuat me et do-
minus susceptor est
anime mee.

Querte mala limitis meis
in veritate tua
disperde illos.
O
lutarie sacrificabo
tibi et confitebor
no-
mini tuo domine
quonia bonum est.

Quonia ex omni tri-
bulatione eripuisti
me: et super inimicos
meos desperavit ocu-
lus meus.

Audate dominum
omnes gentes lan-
date eum omnes populi.

Quia confirmata
est super nos misericordia eius
et veritas domini
manet in eternum.

Questimini domino
quonia bonus
est: quonia ius-
titia eius.
Ecce nunc israel quoniam
bonus: quonia ius-
titia eius.

Quia nunc domus
tua: quonia in seculum
scant
miserationes eius et timet do-
minum quoniam in seculum
misericordia eius.
O
tribulatio iudae:
in dominum et exau-
diuit me in latitu-

Eo? strangers haue ryssen agais-
me, and tyrantes hauig no respecte
to God haue sought my lyfe. But
lo god helpeth me and the Lorde is
protector of my soule. Turne the
euylles bpon my enemyes, and for
thy truthes sake destroye them.

And shal I sacrifice to the
lord for it is good. **E**o? thou haste
delyuered me out of all trouble and
myne eye hath looked ouer myne ene-
myes. **G**loria. **P**salme.

Praise ye the lord al gentyls
praise ye hym all nacions.
Eo? his mercy hath ben multipli-
ed bpō vs, and the truth of the lord
endureth for euer. **G**loria. **P**salme.

Aknowledge the lord, for he
is good, for his mercye is e-
uerlastyng. **L**et Israell say nowe,
that he is good for his mercye is euer-
lastyng. **L**et the house of Aarō saye
nowe that he is good for his mercy
is euerlastyng. **L**et all that feare
the lord say þ his mercy is euerlastyng.
In my trouble haue I called bpon
the lorde, & þ lord hath harde me at
large. **A** he lord is my helper, I fere
not

not what soeuer man may do to me
 The lord is my helper, & I shal des-
 pise myne enemies. Better is it to
 trust in the lord, the to trust in me:
 Better it is to trust in the lord the
 to trust in princes, Al naciōs haue
 compassed me, & yet in y^e lordes name
 haue I ben auēged on them. They
 lyeng in a wayt haue closed me in, &
 yet in the lordes name haue I bene
 auenged on them. They haue swar-
 med about me lyke bees & they haue
 burnte me as fyre among thornes,
 & yet in the lordes name haue I ben
 reuenged vpon them. By vyolence
 haue I ben ouerturned, that I fell
 and the lord toke me vp.
 strength and prayse is the Lorde,
 and he is made a sauour to me.
 The noyse of myrth & helth, is in
 y^e tabernacles of y^e iust. The ryght
 hād of the lord hath wrought vertu
 y^e lordes ryghthād hath exalted me
 y^e lordes ryghthād hath wroughte
 vertue. Let me not dye but lyue,
 & I shal shew the workes of y^e Lord.
 With chasteynge the Lorde hath
 chastysed me, and hath not put me
 to death.

domine domine. **D**ominus michi adiutor: non timebo quid faciat michi homo. Dominus michi adiutor: et ego despiciam inimicos meos. Bonū est cōfiderē in domino q̄ cōfiderē in hoīe. Bonū est sperare in domino: q̄ sperare in principibus. Quē gētes circūerūt me: & in noīe domini q̄ blatus sū i eos. Circūdātes circūdēdē erūt me et in noīe domini q̄ blatus sum i eos. Circūdēdē erūt me sicut apes: & exarserūt sicut ignis in spinis & in noīe domini q̄ blatus sū i eos. Impulsus euertus sū vt caderē: & dominus suscepit me. Hostitudo mea & laus mea dominus & factus est mihi in salutē. Vox exultationis & salutis: i. tabernaculis iustorū. **D**extera domini fecit virtutē me: dextera domini exaltauit me dextera domini fecit virtutē me: **U**t in moxar sed vitam: et in terrarū opera domini. **U**t in signis castigauit me dominus & mox ti nō tradidit me.

Houres.

Aperite mihi portas iustitie & ingredietur in eas confitebor domino her porta domini iusti intrabunt in ea. **C**onfitebor tibi domine quoniam exaudisti me: et factus es mihi in salutem. **L**apide quem reprobauerunt edificantes: hic factus est in caput anguli. **A** domino factum est istud: et est mirabile in oculis nostris. **N**ec est dies quia fecit dominus: exultemus et letemur in ea. **O** domine saluum me fac. **O** domine bene precorare: benedictus qui venit in nomine domini. **B**enedicimus vobis de domo domini: ceteris domibus et illuxit nobis. **C**onstituite dies sollempnes in candelis usque ad cornu altaris. **D**eus meus es tu et confitebor tibi: deus meus es tu et exaltabo te. **C**onfitebor tibi domine quoniam exaudisti me: et factus es mihi in salutem. **C**onfitemini domino quoniam bonus: quoniam in seculum misericordia eius. **G**loria patri. **A**ntiphona.

Open vnto me the gates of iustyce and enterynge therin I shall make knowledge to the lord, this is the lordes gate, the ryghteous shall enter therin. **I** wyl confesse the (O Lord) because thou hast herde me, and thou arte become my sauour. **T**he stone which the builders reiected, the same was set at the head of the corner, **T**his is done by the lord and it is merueylous in our eies. **T**his is the daye which the Lorde made, let vs be mery & reioyse therein. **O** lorde saue thou me, **O** Lorde preserue me well, blessed is he that commeth in the Lordes name **W**e gyue prayse to you that are of the Lordes house, god is the lord, and he hath gyue lyght to vs. **A** voynt ye a solempne holy daye in y^e thycke places, euen to the corner of the altar. **T**hou arte my god and I shall confesse the, thou arte my god, and I shall exalte the. **I** shall make knowledge vnto the O Lorde, for thou hast herde me, and art become my sauour. **A**cknowledge ye the lorde, for he is good for his mercye is euerlasting. **G**lorie be. &c. **T**he Antheme.

O won.

Houres.

O wonderfull exchaunge, the crea-
tor of mankynde takynge on hym
a luyng body, hath vouchedsafe to
be borne of a virgyn, and he beyng
made man without sede of mā hath
commytted to vs his godhed.

The Chapter. In al thynges haue
I sought rest, and shall dwell in the
herytage of the lord: then the crea-
tor of al thynges sayd, and commaū-
ded me and he that hath created me
hath rested in my tabernacle.

Chanke we god. Responce. Hayle
mary ful of grace the Lord is with
the. **Hayle mary. ac. Versycle.** Bles-
sed be thou among women, and bles-
sed be the fruyt of thy wombe. The
lorde is with the. **Gloze** be to the fa-
ther, to the sonne, and to the holye
ghost. **Hayle mary full of grace. ac.**
The versycle. Holy mother of god &
virgyn perpetual. **Responce.** Pray
for vs to the lord celestiall. **Lord**
god heare my prayer, And gyue he-
ryng to my clamor. **Gaunt. ac.**

The fyrst houre of the croce.

The fyrst hour in þe mornynge
early. To theȝe iudge called
Pylate, the Jewes Jesus with his
ban

O admirabile com-
mercium creator
generis humani
animati corpus su-
mēs de virginem
ei dignatus est et
procedens homo si-
ne semine largitus
est nobis suam dei-
tatem. **Capitulum.**

In omnibus
requiem que-
rui et i hereditate
domini morabor
tūc precepit et dixit
michi creator om-
nium & qui creauit
me requiescit i ta-
bernaculo meo.

Deo gratias. Ref.
Aue maria gratia
plena Dominus te
cū. **Aue maria.** **Ver.**
Benedicta tu in
mulieribus et bene-
dictus fructus vē-
tris tui. **Dūs tecū**

Gloria. Ave.
Acta dei genitrix
virgo sēper maria

Ref. Intercede pro
nobis ad dominū
deū nostrū. Domi-
ne exaudi orationē
meam. **Et clamor.**

Ora **Accede nos,**
o prima de cruce.

H ductus est Je-
sus ad pylatū. Fal-
sis testimoniis mul-
tis accusatū In col-
lo percutiūt mani-

Houres.

Sus ligatum. Vultu
tū dei cōspuit lu-
men celi gratū. ver
Boramus te chri-
ste et benedicimus
tibi. *Oratio.* Quia per
sacram crucem tuā
redemisti mundum
Oratio. Vñ sic iesu
christe. Gloriosa
passio domini no-
stri iesu christi.

Corin prima de
compassione marie.

Hora prima do-
mina videtur
flagellatam. Quā
vniuersum turpis-
ter tractatum. Co-
laphis et alapis
spūto deformatū.
Manus torques
grauius ruit ipso-
rati. *ver.* Te lau-
damus et rogamus
mater iesu christi.
ref. Ut in tendas a
desedas nos a mor-
te tristi. *Oratio.*

Vñ sic lacte. **Thye**
dosa cōpassio.

Corin prima de

handes bonnden they carpe. **W**here
many a false wytnesse dyd hym ac-
cuse. In the necke they hym smote,
his body they bruse. They spyt and
desple ther his godly face The light
of heauen replete with all grace.

Verie. we worshyp the Christ with
prayle and benediction. **Responie.**
For thou redemed the world fro all
affliction. Let vs praye. **Lord Iesu**
Christ. *sc.* O he dolorous cōpassion.

The fyrst hour of the com-
passion of our Lady.

When our lady in the mornynge
behelde, Her only sonne scour-
ged, & foule arayed, Bobbed knokt
and his face with spit defyled. God
wote in her herte, she was full sore
dysmayd. But yet alas it maketh
my herte a frayde. To thynke howe
she fell in a greuous wepyng. And
how doulfullye her handes she can
wryng. **Verie.** we do prayle the
and do pray the mother of god most
merciful. **Responie.** That I intend
vs to defend, fro death that is most
sorrowful. Let vs. **Holy lord Iesu**
O he dolorous. *sc.*

The thyrde hour.

O god

Anthe

In

lord de

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Hours.



God bend thy selfe into my helpe. Lord hast the to help me. O lozy be as it was.

Hymne. Come holy ghoſte

Anthem. when thou waſt. Blaine.

I Cryed to the lorde whē I was in trouble, and he herd me. O lord deliuer my soule from lyenge lypes, & a deceytful tonge. What may be gyuen the, or what maye be layd agaynst the: to a deceytful tōg. He warpe arrowes of the myghty with hote sparkel yng coles. A booe is me, for my restinge place is prolonged: I haue dwelte with the inhabitants of Cedar, my soule was long in exyle. I was peasable with the that hated peace, when I spake to them they assaulted me causles.

O lozy be. &c.

Blaine.

I Lifted vp myn eyes into y hills, fro whēs help shal com to me. My help cometh fro y lord that made heuē & erth. He shall not suffer thy sote to slipp: neyther shal he y kepeyth y sal a slober. O he shal neyther sal a slepe nor slober which kepeyth israel. He lord kepeyth y y lord is thy defēcemore the thy right hād

The

Deus in adiutorium meum intende. Sic ad adiuvandum me festina. Gloria patri. Sicut erat. Kyrie. Creator spiritus. Quando natus es. Plinius.

A Dominum cum tribulatione clamaui: exaudivit me. Domine libera animam meam a labiis iniquis: & a lingua dolosa. Quid detur tibi aut quid opponatur tibi: ad linguam dolosam. & agitte positis acule: cum carbonibus desolatorum. Deus mihi quia incolatus meus prolongata est habitatio cum habitantibus cedar multumcola fuit anima mea. Cum his qui oderunt pacem erant pacificus: cum loquebar illis spugnabam me gratis. Psalms.

I exaudi oculos meos in montes unde veniet auxilium mihi. Auxilium meum a domino: qui fecit celum et terram. Non detur in commotione pedes tuus: neque dormiet: & custodit te. & ecce non dormitabit neque dormiet & custodit israel. Dominus custodit te dominus protectio tua: super manum dexteram tuam.

Per diem sol non
 vjet te neq; luna p
 noctem. **D**ominus
 eustodit te ab om
 ni malo custodiat
 animā tuam domi
 n^o. **D**eo custodiat
 introitum tuum et
 exitū tuum ex hoc
 nūc & vlt^o in seculū.
Gloria patri &
 filio & spiritui scāc
 to. Sicut erat in
 principio & nūc &
 semper. **P**salmus.
Etatus sū in
 his que dī et a
 scit michi: in domū
 domini ibimus.
Stantes erant pe
 des nostri: in atri
 is tuis hierusalē.
Hierusalē que edi
 ficatur vt ciuitas
 cuius participatio
 eius in dīplū. **I**l
 luc enim ascēderūt
 tribus tribus do
 mini testimoniu il
 lū ad confitēdū
 nomini domini.
Quia illi cederūt
 sedes in iudicio: se
 des super domum
 dauid. **R**ogate que
 ad pacem sunt hie
 iusalē: & abundan
 tia diligentibus te.
Fiat pax in vtr
 tute tua: et abun
 dantia in turribus
 tuis. **P**ropter fra
 tres meos et proxi
 mos meos loque
 bar pacē de te.
Propter domū do
 mini dei nostri que

Houres.

The Sonne shall not burne the by
 day, nor the moone by nyght. **T**he
 lord kepeth the from all euyl, the
 lord kepeth euen thy soule. **T**he
 lord kepeth thy goinge in and go
 yng out, from this tyme forth and
 euermore. **G**lorie be. **ac.** **P**salmus.

I Keiopsed in those thynges
 were sayde vnto me: who shal
 go into the lordes house: **O**ure sete
 were standyng in thy gates o Jeru
 salem. **J**erusalem whiche is buyl
 ded lyke a cytie whose participati
 on is within it selfe. **A**nd thy cher
 ascended the trybes euen the tribes
 of the Lord, the testimony of Isra
 ell to acknowledge the lordes name
 or there sat the sytters in iudge
 ment, euen the seats of the house of
 Dauid. **P**raye ye for the peace of
 Jerusalem, and they shall haue ple
 ty that loue the. **L**et peace be made
 thorowe thy vertue, and plenteous
 nes in thy houses. **O**r my bro
 thers and kynnedes sake: **I** pray
 ed peace for the: **A**nd the house of
 our Lorde God, **I** besought good
 thynges for the. **G**lorie be to. **ac.**

Anthem. **W**hen thou wast borne
 of

Houres.

of the virgyn mary, by an vnspaka-
ble meane then were the scriptures
fulfylled, for thou dyd dyscende euē
lyke wyse as the rayne dyd into the
flees of Gedeon, for the saluacion of
mankynde. We prayse the lord god

The Chapiter.

From the begynnyng and
before the world was I cre-
ated, and shall neuer fayle vnto the
worlde that is to come, and I haue
mynystred before hym, in an holpe
habitation. Thankes be to God.

The answer. Holy mother of God
and virgyn perpetuall. Holy mo-
ther of god and virgyn perpetuall.

Verse. Pray for vs vnto þe lord
celestiall. O virgyn perpetual. Glo-
ry be to the father, to the sonne and
the holy ghost. Holy mother of god
and virgyn perpetuall. Verse.

After thy byrth virgyn thou dyd,
dest remayne. Response. Praye to
thy sonne to saue vs from payne.

Lord God heare my prayer. And
gyue hearyng to my clamoure.

Let vs praye. Graunte we beseeche
the lord god. &c.

The thyrd houre of the crosse.
Aboute

Quando natus es
ineffabiliter ex vir-
gine maria tunc imple-
te sunt scripture si-
cut pluuia in des-
ertus descendisti ve-
l saluum faceres ge-
nus humanum te lau-
damus deus nos-
ter. Capitulum.

An initio et
ante secula
creata sum & usque
ad futurum seculum
non desinam: et in
habitatione sancta
coram ipso ministravi. Deo gratias.
Veni Sancta dei
genitrix Virgo sem-
per maria. Sancta
dei genitrix vir-
go semper maria.
Veni. Intercede pro
nobis ad dominum
deum nostrum. Virgo se-
per maria. Gloria
patri & filio. Sancta
dei genitrix.
Post partum vir-
go inuoluta per-
mansisti. &c. Dei
genitrix intercede
pro nobis. Domine
exaudi. Et clamor
Oratio. Concede
nos famulos tuos
quesumus domine
deus.

Capitulum de
cruce.

Confite da
mitant ho
tertiarum. Illius
induitur veste pur
purarum. Caput e
ius pungitur coro
na spinarū. Crucē
portat humeris ad
locū penarū. *ver.*
Adoramus. *ec.*
Quia pfecta Do
mine Iesu christe.
Gloriosa passio.

*Ad tertiam de co
passione beate
marie.*

Adoratio beate
virginis ho
ra terciarum. Cap
ut punctū filii co
rona spinarū Cru
cē ferens scapulis
ad loca penarū.
Hec doloze kermi
tar luto platearum
ver. Celandamus
ref. Ut intedas. *ec.*
Domine Iesu:
Ad septimam.

Houres.

About thre houres after the
sonne can spryng. All the ie
wes crye Iesu to crucifye. And in
scorne they hym clothed with pur
ple clothig. And in stede of a crown
on his heed they tyed. A crowne of
thorne that prycked cruelly. And
led him forth to the place where he
dyled. with a great huge crosse on
his shulders they layed. *versicle.*
we worshyp the Christe. *Response.*
Woode Iesu Christ. *ec.*

*The thyrde hour of the com
passion of our Lady.*

Aban the birgyn of byr
gyns beheld her sonne. A
bout thre houres after the daye ca
sprynge. with a sharpe crowne of
thorne on his heed done. And a gret
crosse on his shulders bearynge. To
the place of deeth the Jewes hym le
dyng. Alas for woo downe in the
strete he fell. with so sad a harte as
euer tong could tell.

The versicle.

We prayse the and do praye the.
Response. That thou intend vs. *ec.*
Holy lord Iesu. The glorious. *ec.*
The fyrst hour of our Lady.

O god

Heures.



God bende thy selfe in
to my helpe. Lord hast
the to helpe me: Glorify
be. &c. As it was. &c:
Praise ye the Lord.

Hymne. Come holy. Anthene.

The busche. The Psalme.

Unto the haue I lyfte by my
eyes (O god) which inhaby.
tell the heauens. Euen lyke as the
eyes of seruauntes wayte at the ha
des of theyr maysters. As the eyes
of an handmayde are vpon her may
stres euē so are our eyes vpon our loz
de god vntyl he haue mercye on vs
haue mercy on vs o lord haue mer
cy on vs: for we are fulfylled wyth
muche contempte. For our soule
is fylled very much, beyng scorned
of the ryche & despyled of the proude
Glorify be to the father. &c.

As it was in the. &c.

The Psalme.

Excepte the Lorde had ben a.
monge vs (let Israell nowe
speke) except the lord had ben amōg
vs. When men rose agaynst vs,
peraduētūre they myght haue swa
lowed vs by quycke.

when

Cus in adu
roxi meū in
tende Domine ad
adiuandū me fes
tina gloria patri.
sicut erat. &c.
Alleluya. &c.
eni cea. &c. Bu
bum. &c. saluus.

De leuatio
culos meos
qui habitas in ce
lis. Ecce sicut o
li seruatorum: in ma
nibus dñi sicut
oculi dñi
in manibus domine
suerit oculi nostri
ad dñm deū nostrū
donec misereatur
nostri. Misere no
stri dñe miserere no
stri: quia multū res
pleti sumus despec
tione. Quia mul
tum repleta est a
nima nostra: oppre
ssum abundantē
bus et despectio su
perbis. Gloria. &c.
sicut erat. &c. saluus.

In q̄ domi
nus erat in
nobis dicat nūc Is
rael nisi q̄ domi
nus erat in nobis
si exurgeret ho
mines in non: forte
bruos deglutissent
nos.

Cum traſceretur
furore eorum in nos
ſoſitan aqua ab
ſorbuiſſet nos.

Dixentem per-
transiuit anima
noſtra ſoſita per
traſſiſſet anima
noſtra aqua intolle-
rabilem. Benedic-
tus dominus qui
non dedit nos : in
captiveſſe dentibus
eorum. Anima no-
ſtra ſicut paſſer er-
epta eſt de laque
venantium. **A**s-
queus contritus
eſt et nos. liberati
ſumus. **D**ixit oſi
noſtrum in nomine
domini: qui fecit ce-
li et terra. **G**loria
patri. **S**icut erat

Psalmus.

O **A**li confide-
re in domino ſi
eſt in deo ſcilo: non co-
mouebitur: et eter-
num qui habitat in
hie ruſale. **O** **D**ixit
in circuitu eius. **A**
dominus in circuitu
populi ſui et hoc
nunc et vltra in ſecu-
la. **Q**uia non re-
linquet dominus
vinea peccatorum
ſuper ſorte iuſto-
rum: vt non exten-
dant iuſti ad ini-
quitate manus ſu-
as. **B**eneſac domi-
ne bonis et rectis
corde: **D**eclinantes
autem obligationes
adducet dominus

Houres.

When they? ſurpe was greate a-
gaynſte, vs peraduenture water
myght haue ſouped vs vp. **O** ure
ſoule hath paſſed ouer a ryuer out
ſoule peraduenture myght haue paſ-
ſed ouer a water intollerable. **B**lef-
ſed be the lorde which hath not ſuf-
fered vs to be caught with they?
teth. **O** ure ſoule hath ben deliue-
red euē as a ſparow fro the ſoulers
ſnare. **T**he ſnare is worne out and
we are deliuered. **O** ure helpe con-
ſyſteth in the name of the lord, whi-
che made heauen and earth. **G**lorie
be. &c.

The Pſalme.

Why that truſt in the lorde,
as a mountayne of ſyon, he
ſhall neuer be moued which inhaby-
teth Jeruſalem. **M**ountaynes are
in the circuite of it, and the lorde is
in the circuite of his people fro this
tyme forth and euermore. **F**or the
lorde ſhall not leaue the rod of ſyn-
ners on the lot of the iuſt: leſt he iuſt
ſhould extende they? handes to ſyn.
O well o lorde to the good and by-
ryght in herte. **B**ut thoſe he ſwaru
the lorde ſhall bynge in to bon des
with them that worke wyckedneſſe

peac

Houres.

peace be vpon Israel. Glorve Aff.

The bushe that Moyses sawe pre
serued fro burnyng (whē it was on
a lyght fyre) dyd sygnify to vs thy
most cōmendable vyrginite, themo
ther of god praye for vs. Chapter.

And so in Syon was I set
led & in the sanctified cytie
also I rested: & in Jerusalem was
my power. C. hāke we god. Respoce.
After thy byrth vyrgyne thou dyd
remayne. After thy byrth. Verse.
Praye to thy sonne to saue vs from
payne. Virgin thou dydest remain
Glorv be to the father to the sonne
& to the holy ghost. After thy byrth
vyrgyn thou dydest remain. Verse.
Thou arte made beautifull & amo
rous. Response. O mother of God
most glorious. Lorde god heare my
prayer: and gyue hearyng to my cla
mour. Graunt we besech the. &c.

The syxt hour of the Crosse.
The syxt hour spryngyng be
fore the mydday, Jesus had
and sote, to the Crosse they nayled.
with the shamefulleste death, that
they contrvye may. And in dyspyte
betwene two theues hym hanged.
C. i. when

par super israel.
Gloria patri. &c.
In. Rubū quē vī
derat moyses in cō
bustū, conseru atū
agnouimus tuam
laudabilē virginē,
sacē: dei genitrix i
tercede pro nobis.

Ecce i syon
firmata sum
et in ciuitate sancti
cata similiter req
ui: & in hierusalē
potestas mea deo
gras. Post par
tum virgo inuola
ta permansisti. Post
ptū virgo inuolata
permansisti. Ver Del
genitrix in tercede
pro nobis Inuola
ta permansisti. Glo
ria patri & filio &
spūi sancto. Post
partum virgo i bis
olata permansisti
Ver Speciosa fac
ta et. Maria. &c.
In deliciis tuis sa
cta dei genitrix.
Domine exaudi.
Et clamo. &c.
Concede nos. &c.
Ad sextā de cruce.
Hōra sexta ies
us est cruci
conclausus. An
cumatronibus p
dens deputatus.

Houres.

Per tormentis sit
ens felle saturatus
Ignis crimē diluit
sic iudicatus. *per*
Adoramus te.

per sanctā. Oia.
Domine. Glorio-
sa passio.

Ad lectā de copat.
Gloria beate marie.

Hora sexta res
corit mater
suum natum. Obli
tū vulneribus iera
ce leuata. Inter fu
res positum felle
potatum. Illa secū
centies redacta em
latū. *verse.* Te lau
damus. *et intē*
bas. &c. *Do*

mine sancte.
Renoua com. &c.
Ad nonam de bea
ta Maria.

Deus in adi
torium meū
tende. *Deus ad ad*
uocā me festina
Gloria patri. &c.
Sicut erat. &c.
Alleluia. &c.
Uenire a totis spīs

When that they thought for payn
that he thyrsted. His thyrste for to
quench they profered hym gal, this
lambe so illuded bought our sinnes
all. *Verse.* We do worshyp the christ
Lord Jesu christ. &c. A he glorious
passion. &c.

The syrte houre of the compati
on of our Ladye.

A his pyteous mother before
the noone tyde. Her sonne e
leuatz on the crosse might se. His bo
dy to me and wrapped w woundes
wyde. hāgig betwen theues as thāe
ful as coude be. His thurst to stake
bitter galtasted he At her own hert
his payne she felte so sore. She way
led and cryed a. *C.* sythe therfore.
Verse. We do prayse. &c. Holy lord
Jesu son of the. &c. A he dolorous
The nynt houre of our Ladye.



God bend thy selfe into
my helpe. *Orde* hast
the to helpe me. *Glorie*
be to the father. &c.
As it was in the begin
nyng. &c. *Prayse ye the lord.*

The Hymne.
Com hoily ghoſte. &c.

The

Houres.

The anthem.
The roote of Jesse.

The Psalme.

When the Lord turned the captiuite of syon: we were made glad. **A**hen was our mouth fulfylled with myrrh and our tonge with ioyfulnes. **A**hen shall they saye among the gentyles, the Lord hath done greatly for them. **T**he Lord hath done greatlye for vs. we are made ioyfull. **L**orde conuerte oure captiuite: as a ryuer in the South. **A**hey that sowe with teares: shall reape with gladnes. **A**hey goynge forth went and wept, castyng theyr seedes. But comyng agayn they shall come with ioye bearyng theyr handes full of cozne. Glory be. &c

The Psalme.

Onles the Lord haue buylded the house: they haue laboured in bayn which buyld it. **O**nles the Lord haue kepte the cite: he hath watched in bayne that kepeth it. **I**t is in bayne for you to arylse before lyght: arylse after your spettyng ye shall eat the bred of sorow. **W**hen he hath gyuen slepe to his welbeloued:

G.ij. lo

In. Sermonant.

Psalmus.

A conuersio
omnis captiuitas
tem sub facti sumus
sicut consolatus
repleti est gaudio
omnis homo et lingua
nostra exultatione.
Tunc dicit inter
gentes magnificauit
dominus facere eis.
Magnificauit
dominus facere nobiscum
facti sumus letantes
super tere domine
captiuitate nostra
sicut torrens in ariditate
ro. **Q**ui seminat in
lachrymis. **E**xultatione metet
fructus
ut et sicut: mittentes
semina fructus
nientes aut benedicti
cum exultatione portantes
manipulos suos.
Gloria.
Isti domus edificabit
domus
in banum laboras
uerit et de: fiant ea.
Isti dominus cum
noderit civitatem:
frustra vigilat et cum
noderit et cum
vobis et tunc sursum
gere surgite post
sedetis et manduca
tis panem dolorem.
Cum dederit de
lectis suis communis

Houres.

ecce hereditas dñi
filiis merces fructus
ventris. sicut sa-
gitte in manu potes-
tis ita filii excusso-
rum. Beatus vir q̃
impleuit desideria
sua ex ipsis: non co-
fundetur cū loq̃tur i
inimicis suis i porta
gloria patri.

Beatū oēs qui
timēt domi-
nū q̃ abulāt in vis-
eius. Ab oēs ma-
nuū suarū q̃ man-
ducabīs, beatus es
et bene tibi erit. sicut
vitis a
būdās in lateribus
domus tue. sicut
tū sicut nouelle oli-
uarū incircuita mē-
te tue. Beatus sic bene
dicet ut homo: qui
timet dominum.

Benedicat tibi dñs
omnibus diebus vite tue.
Et videas filios
filiorum tuorum:
pacem super israel.

gloria patri. &c.
Terminauit
dñs Jesse orta est
bella ex Jacob vir-
go peperit saluato-
rem te laudamus
deus noster.

Capitulum.
The roote of Jesse hath borne bud-
des: a star is rylen oute of the house
of Jacob: a virgyn hathe borne the
sauyours of the worlde we prayse the
lorde god.

lo the herytage of the Lordes chyl-
dren, the rewarde is the fruyte of the
wombe. As arrowes in the hande
of the myghtye: so are the chyl-
dren of smiters. Blessed is the man whi-
che fulfuyllled his desyre of them: he
shall not be confounded when he shall
speake to his enemyes in the gate.

Glory be to the.

Psalm.

Blessed are all that feare the
Lord, which walke in his way-
es. Thou shalt eat the labours
of thy handes: thou shalt be blessed
& wel shalt thou be. Thy wyfe shall
be as a plentrous vyne in the sydes
of thy house. Thy sonnes lyke the
plantes of olyue trees: al about thy
table. Thus shall a man be blessed
which feareth the Lord. The lord
of Syon blesse the: and thou shalt
see the goodes of Ierusalem, all the
dayes of thy lyfe. And thou shalt see
the children of thy chyl-
dren, & peace
vpon Israel. Glory be. &c. Anthem

The roote of Jesse hath borne bud-
des: a star is rylen oute of the house
of Jacob: a virgyn hathe borne the
sauyours of the worlde we prayse the
lorde god.

Chapter.

And

Houres.

And I haue planted my rote
in an honorable nacion whi
se inheritaunce is in the partes of
my god: & amonge the compaignes of
sayntes is my taryenge. **T**hanke
be to god. **R.** **T**hou art made
beautyful and amorous. **T**hou art
made beautyfull and amorous. **V.**
Icyde. **G**raunt me blessyd Lady to
auaunce the with glory. **A.** **A**nswe.
Agaynst thy enemyes, gyue me the
victorie. **L**orde god heare my pra
yer. And gyue hearynge vnto my
clamour. **L**et vs pray. **G**raunt we
besech. **A.** **T**hanke be to god
The nynthe houre of the **C**roue
Our mercyful lordes Jesu god
des sonne. **C**allyng vnto his
father almyghty. **V**eldyng by his
soule, & ful vpon noone. **T**he spirite
departed & blessyd body. **T**he sonne
warded darke, the erth quake won
derfully **G**reat merueylous thynges
to beholde and heare. **A**nd yet a
knyght perced his herte with a spea
re. **V**ersycle **U**be worshyp the **L**ord
Jesu **C**hrist, & so forth. **T**he glory
ous passion of. **A.** **T**he nynt
houre of the copayn of our **L**ady

G. iij. Soon.

Eradicaui
populo hono
rificatorem in pars
tes dei mei heredis
tas illius & in ple
nitudine sanctorum
delectio mea. **V.**
Speciosa facta
es et suavis. **S**pe
ciosa facta es & suavis.
In deliciis
tuis sancta dei ges
natrix. **E**t suavis.
Gloria patri &c.
Speciosa facta es &
suavis. **V.** **D**ign
re me laudare et
virgo sacra. **R.**
A michi virtute
contra hostes tuos.
Exaudis. **C**on
cede nos. **A.**
Ad nona de cruce.

Nona
dominus Iesus
expiravit. **V.** **E**li
mans spiritum pa
tri commendavit.
Latus eius lacer
atus perforavit:
Terra tunc contres
cuit et sol obscura
uit. **A**doramus. **A.**
Domine Iesu xpo
Gloriosa passio
Ad nonam de
compassione beate
marie.

Euensonge

Hora nona sic
biles cernit ex
pirantē. Patri dan
do spiritū eloy cla
mantē. Militē cum
lancra latus perfo
rantem. Cedit tūc i
erta sim doloꝝ ster
nit stantem. *vers.*
laudamus. ec. rel.
Ut in tendas: ec.
Oratio. Domine
sancte Iesu. Oreno
sa compassio.
Cae uesperas or
beata Marie.

Some after Noone this mo
ther soze wepyng. Her sonne
call yng to his father myght heare.
Sawe from the bodye the soule de
part ynge. And a knyght openyng
his herte with a speare. For sorowe
we fell downe in a sowne there. O
mercysfull lorde God, what earthly
wyght, wolde not haue rewed on
that pyteous syght. *Verse.* We do
praysse the. Holy lord Iesu. ec. The
glorious passion. ec.

The Euensonge of our Ladye.
Untill as the seruyce that we
be daylye accustomed to saye
in the morn yng is called (Matens)
even so is the seruyce vsed to be said
or songen toward euerynge called
(Euensong) And as this is the true
significacion and mean ynge of the
same word, which we call Euyngsog
of our ladye bycause it is specyally
done in the laud & prays yng of her.

Deus in adiu
toꝝ meū in
tende. sic ad ad
quād me fest. n
Gloria patri. ec.
Gloria mat. ec.
Post partum.
Plalmus.

God bend thy selfe into my
helpe. Forde hast the to
helpe me. Olorpe be to the.
As it was. ec. Anthemic.
After thy byrth.
The psalme.

Fre

Euynsforge.

I We ioyled in those thynges
 Unto the hawe I lyfte vp.
 Excepte the Lorde had ben. They
 that trust in the Lorde. When the
 Lorde turned. &c. Antheme. After
 thy byrth byrgyn thou dyd remain
 Praye to thy sonne to saue vs fro
 payne.

The Chapter.

Blessed arte thou birgyn ma
 ry which hast borne the lorde
 that created the world, Thou haste
 borne hym that made the, and yet
 remainest a byrgyn euermore Thā
 kes be to god. The hymne.

Dayle star of the se most bright
 Mother of god immaculate,
 A pure birgyn in god's owne syght
 The gate of heauen most fortunate
 Saluted thou wast with great hu
 milite, whan Gabriel sayd. Ave ma
 ria, Establysh vs in sure and tran
 quylte, & chaung the name of syn
 ful Eua. Release the prisoners from
 captiuite, to þe blynd gyue syght a
 gayn, repel our gret iniquite, al that
 is good for vs obtayn. Shewe thy
 selfe to be a mother, so hath he ac
 cepte our petition, whiche for oure
 sake, befoze all other was contente

G.iiij. to

Estatu sum
 ad teclatū.
 Distiqua. Qui cō
 fidunt. In conuers
 tendo. Post par
 tum virgo multas
 ca permansit: Des
 genitrix intercede
 p: nobis Capitula
 Cata es vir
 go maria que
 disti p: tati creato
 re mundi: genuisti
 qui te fecit et eter
 nū p: manes virgo
 Deo gratias.

Ave maris fel
 la dei mater
 alma atq: sepe vir
 go felix celi porta.
 Sumens illud aue
 gabrielis ore funda
 nos in pace mutis
 nomē eius. Solus
 vincula reis profer
 lumē certo: mala
 nostra pelle bona
 cuncta posce. O
 stra te esse matrem
 sumat per te p:ces
 qui p: nobis nat

Euphonge.

culit esse tunc
go singularis inter
omnes mitis nos
culpis solutos mi-
tes fac et castos.

U ita presta pura
ster para tutu: ut
videntes iesum se-
p colletamur. S it
laus deo patri su-
mo christo decus
spis itui sancto, tri-
n' hono: vn' Am.
veritas Diffusa est
gla i labiis eius:
ref. Propterea be-
nedixit te deus in
eternum: an. & de-
ca maria.

& iter: vte marie.

M Agnificat: a
nima mea do-
minu. & exultant
spiritus meus: i deo
salutari meo. Q
respexit humiliatē
ancill le sue: ecce eni
ex hoc beatā me di-
cēt oēs generatio-
nes. Q fecit mihi
magna: qui potens
est: et factū nomen
ei. Et mia eius a-
pogene in pgenes
dimentibus eum.

to be thy sonne. O blessed lady, O
singuler birgyn. In parfyte meke-
nes all other excedyng. Delyuer vs
from bondage of synne. And make
vs meke and chaste in luyng.

Make vs euer pure lyfe to sue gyde
vs safely on our iourney That we
beholdyng the face of Jesu. Maye
ioye with hym in heuen alwaye.

Glorpe be to god the father Glorpe
to Christ that made vs free. Glorpe
also to the holy cōforter. One god, &
persōs thre So be it. The verycle.

Grace in thy vysage, encreaseth e-
uer more. The anwere. Thou
haste bene blessyd of god therfore.

The Antheme. oly mary.

The songe of our Lady.

My soule magnifyeth & lorde
And my spirete hath reioy-
sed in god my sauour For he hath
loked on the lowe de gre of his hand
mayden: beholde nowe fro henforth
shal al generacyons cal me blyssed.
For he that is myghty hath done
to me greate thynges, and blessyd
is his name. And hys mercy is
alwayes on them that feare hym
throughtout al generacyons.

Curnsonge.

He hath shewed strength with his
arme: he hath scattered them that
are proude in the ymaginacyon of
theyr hertes. He hath put downe
the myghty fro theyr seates: and
hath exalted them of lowe degree.

He hath fylled the hungrye with
good thynges & hath sent away the
ryche emptye. He hath remembered
mercy: and hath helped his seruaunt
Israel. Euen as he promysed to our
fathers: Abraham, and to his seede
for euer. Glorie be to the father. &c.

Holy Mary succour the miserable
encourage the weyke spiryted reco
forte the sorowfull, pray for the peo
ple, make intercessyon for the clergi
and be ameane for the deuoute wo
manhynde. Lord god heare my. &c.

Orant we beseech the. &c.

¶ Euenlonge of the
holy crosse.

The deed corse of christ, that
blessyd man. fro the crosse
waslosed, & taken away. At euen
toge tyme, but alas where was tha
his crowne of glory & great strenght
yday. Full priuely w the godheede
it lay yet wold he, his cruell death
suffer

Erit potentia in
bra chio suo: disper
sit superbos mente
cordis sui. Deposuit
potentes de sede
et exaltauit humi
les. Et curren
tes impleuit bonis: et di
uites dimisit in a
nes. Suscepit isra
el pueru suum: re
cordatus misericor
die sue. Sicut locu
tus est ad patres
nostros abraham &
semini eius in sc
la gloria patri. &c.
¶ Acta maria suc
curre miseris iuu
pusillanimes reso
ue debiles ora pro
pplo interueni pro
clero iterecede p de
uoto femineo sexu.
Domine exaudi.

Concede nos. &c.
¶ Do uesperas de
sancta cruce.

De cruce de
pomis hora
vespertina fortitu
do! atuit in mente
diuina. Calce mox

Subit vite medici-
na. Hec corona glo-
ris iacuit supina.
Ber. Adoia mus.
Domine iesu xpe
Gloriosa passio:

Complyne
suffre thys, The true medicyne of
lyfe to brynge vs. verse. We do wor-
shipp the christ Lord Iesu christ. &c.
The glorious passion. &c.

De compassioe
beate Marie.

De cruce depo-
siti hoia ve-
sperari. Mater cu
aspiceret suu natu
charu. Oculis am-
plectitur pignus ce-
leste aru. Corpus es-
tuo madidat stillis
lachrymaru. ver.
Et laudamus ref.
Domine setu iesu.
Gloriosa compassio.
Ad complectu.

Euynsong of the compassion
of our Ladye.

With motherly pite inherit
incloled. Her childeys deed
body she can beholde, At euensonge
tyme fro the crosse was losed. That
heuenly pledg in armes she can sold
She wepte and kyst his mouth an
hundred folde. The teares so abun-
daunt from his eyes twayne. Fell,
that they wet al his body lyke rayn
verse. We do prayse the Holy lord
Iesu the sonne. The dolorous com-
passion. &c.

The Complyn.

A His word Complyn is no
more to saye but an acco-
plishment or fufyllynge
And for so much as of all the seruy-
ces that are dayly done in y church
this is the laste, therfore is it called
Complyne, as who shulde saye that
in the same, all the hole seruyce of
the daye, is fully complete and en-
ded.

Con

Complyne.

Onuerte vs o god' oltre sa-
uour. And turne thy
path awaye from vs.

God bend' thy selfe into my helpe.
Forde hast the to helpe. Gloze be
to the father. ac. As it was. ac.

Anthem Let vs with al. **Psalme.**

How long lord wilt thou for-
get me for euer? howe longe
wilt thou turne away thy face fro
me? How longe shall I haue trou-
belous thoughtes in my soule? and
heynesse in my herte daye by daye
How long shall my ne enemy be ex-
alted ouer me, behold and heare me
o lord my god. **I**llumyn myn eies
lest I slepe any tyme in death: that
myne enemy neuer saye I haue pre-
uayled agaynst hym. **A**hey that
trouble me wyl reioyse yf I be cast
downe, but I haue trusted in thy
mercy. **M**y herte shall reioyse in thy
saluacion, I shall syng to the **L**orde
that geueth me benyfytes, & I shall
prayse the name of y most high lord
Gloze be. ac.

Psalme.

Iudg me o god, & discerne my
cause agayst y bngodly people
fro a mā vniust & disceitful deliuer
me. **H**o

Onuerte nos
deus salutar
is noster Et auer
te irā tuā a nobis:
deus i adiutoriu
meū itēde **D**ne ad
adiuādū me festi
na **G**loria. an. **C**ū
iocunditate. **Psal.**

I **Q**uāto do-
mine obliuisceris
me i fine vsq
quo auertis faciem
tuā a me? **V**ardita
ponā consilia i aia
mea dolorē in corde
meo dñem. **A** **C**or
eū exaltabitur sū
m. eū meū sup me
respice et exaudi me
domine deus meus.
I **I**llumina ocr' os
meo nebrq obdormiā
in morte: et nā
do dicat inimicus
meus preualidare
sue enim **Q**ui tris
bulat me exultabit
si motus fuero ego
autem in mia tua
sperant. **E** **E**xulta
bit cor meū i salu
tari tuo catabo do
mino q bona tribus
itūchi & psallā no
mini dñi altissi. ps.

I **I**udica me de
us et discerne
causā meā de pēte
nō facta ab homi
ne iniquo et doloso
er ue me.

Complpn.

Quia tu es deus
fortitudo mea qua
re me repulisti et
quare tristis ince
do dñ affligit me
amicus & mittelucē
tuā & veritatē tuā
ipsa me deduxerūt
& adduxerūt i mō
tē scdm tuū & i ta
bernacula tua. Et
in tērobo ad altare
dei: ad deū q̄ letifi
cat iuuentutē meam
Cōfitebor tibi in
cythera deus deus
meus: quare tristis
es aīa mea: & quare
cōturbas me. **S**pe
ra ideo q̄ h̄ adhuc
confitebor illi: salu
tare vultus mei &
deus meus. **Psalm.**

Sepe expugna
uerūt me aīa
mentute mea dicat
nunc israel. **S**epe
expugnauerūt mea
iuentute mea: et enī
nō potuerūt mīhi.

Supra dorsum me
ū fabricauerūt pec
catores: prolongaue
rūt iniquitatē suā
Dominus iustus
concidet ceruices
peccatorū confūdā
tur et conuertātur
retro: sū oēs qui o
derūt sion. Et sicut
fenu tec totū
quod p̄ius ē euella
tur exaruit. **De**

Ex thou (o god) art my fortresse,
why hast þ forsaken me? wherfore
do I go all sorowfull whylest myne
enemye doth bere me? Send forth
thy lyght, & thy truthe: they haue
led me, and brought me into thy ho
ly byll, and thy habytacyons. And
I shal enter vnto thyne aulter to
god that reioyseth my youthe.

I shall prayse the with harpe, O god,
my god: why arte thou heuy (o my
soule) & why doest thou trouble me?

Trust in god for yet shal I prayse
hym: the sayyng helth that I looked
for, and my god. **Glozy be. Psalm.**

Eft sones haue they assayled
me: euen from my youth let Is
rael now tel it.

Eftsones haue they assayled me,
euen from my youth and yet coulde
they not ouercomme me

Upon my backe haue sinners buyl
ded: they haue prolonged theyr wy
kednesse. The ryghteous lord shall
cut a sonder the neckes of synners
let al be cōfounded and turned aback
that hate Sio. Let thē be made as
þ thatche of houses þ dyd whyther
before it was pulled by. **Wherof**

he th
his b
glean
passed
the L
se you

set a l
i grea
abou
ly: bu
wean
my so
trust
and e
Gloz
The a
nes s
blyde
pray

me th
I hau
as th
O

he

Complyn.

he that shall mowe hath not fylled
his hande: nor he that shall gather
gleanes his bosome And they that
passed by, sayde not, þy blyssinge of
the Lorde lyght on you: we do blis
se you in the name of the lord Glory.

Unde my herte is not exal-
ted: neyther are myne eyes
set a losse. Neyther haue I walked
i great: thynges nor in meruayles
aboue me yf I dyd not thynke me
ly: but haue exalted my soule. As a
weanlyng is fro his mother: so let
my soule be rewarded. Let israel
trust in the lord fro this tyme forth
and euermore.

Glory be to the father. &c.

The anthem. Let vs with al glad
nes solempnyse the memozy of our
blyssed lady to the end that she may
pray for vs to our lord Jesu christ

The Chapter.

My sauour hath ben lyke vn-
to the cynamon and Baul-
me that smelleth moost fragrantlye,
I haue gyuen an odour, as pleasait
as the precyous myre. Chākes be
to god.

Hymne.

Blyssed lady, o synguler vir-
gin

quo non impleuit
manū suā qui mes-
tet et sinū suū quā
manipulos colliges
et non dixerunt
preteribāt benedic-
tio domini super
vos: benedicimus
vobis in nōe domi-
ni. *Psalmus*

Nō est exaltatū
cō: meū: neq; elati
sunt oculi mei. Ne
quābulati in m ag-
nis: neq; limirabi-
libus sup me. Sed
non humili e sen-
tēbā: sed exaltand
animā meā. *Scilicet*
ablactatu est sup
matresua ita retrē-
butio in anima
mea.

Speret
israel i domino ex
hoc nūc vsq; in se-
culū. *Gloria.* *Et*
iocūditate mēoria
beate marie celeste
mus: vt ipsa pro
nobis intercedat ad
dūm iesū christum.

Expositio.

Sicut cinamo-
mū e balsā-
mū aromatisatū
et dedi: quasi my-
rrha electa dedi su-
auitatē odoris. *Deo*

Hymnus.

Argo singu-
laris, inter

omnes mltis nos
culpis solutos mi-
tes facit castos.
Ita presta pura
ster paratum: ut
videntes iesu sem-
per collectemur. Et
laus deo patris um-
mo christo deus:
spiritui sancto tri-
nus honor unus.
Amen. Elegit eam
deus & prelegit ea
Et habitare in fa-
cit in tabernaculo
suo.

Canticum Syme.

Anchor mltis
serui tui do-
mine: secundum uer-
bum tuum in pace.
O uiderunt ocu-
li mei: salutare tuum
quod parasti ante
faciem omnium populo:
lumen ad reuela-
tionem gentium: & glo-
riam plebis tue isra-
el. **G**loria. an. Glos-
ficamur te dei gen-
trix quia ex te na-
tus est christus: Cal-
ma oes qui te glori-

gynie.

In perfecte mehe-
nelle all other exceedynge, Delyuer
vs fro bondage of synne, And make
vs meke & chaste in luyng. Make
vs euer pure lyfe to sue, Guyde vs
safely on our iourney. That we be-
holdyng the face of Iesu, Hape toy
with hym in heauen alway, Glory
be to god the fader, Glory to chaste
that made vs free, Glory also to
holy comforter, One god and parious
thre, So te it. verse. God hath her
chosen al other before. Responce.
And maketh her with hym to dwell
euermore. Antheme. O mother of
god. The songe of Symeon.

Iord nowe letteste thou the
seruaunt departe in peace
accordynge to thy promyse. For
myne eyes haue sene thy sauynge
helth. Whiche thou hast prepared
before the face of al people. Alight
to be shewed to the gentyls: and to
the glory of thy people Israell.

Glory be to the. &c. The Antheme.
O mother of god we do glorify the
for of the was Christ borne saue all
them that glorify the. Lorde God
heare my prayer. And geue hearing
to

Complyn.

myclamour. Let vs praye.

TOwe besech the to powze
oute thy grace into our har-
tes, so that we whiche haue knowe-
ledge of the incarnation of Jesu
Christ thy sonne, by annuntiation
of the aungel, through his holy pas-
sion and crosse, maye be brought to
the glorie of the last resurrection.
By the same lord Jesu christ which
lyueth and reygnech one god with
the father and the holy ghost.

So be it. Let vs prayse the Lorde.
And gyue hym thankes with one
accorde. Complyn of the Crosse.

The hope of oure lyfe euer to
endure. Of Jesu the noble
and blessed body. At complyn tyme
was brought to sepulture. Spiced
and adourned fragraunt & sweetly.
Of scripture complete was then þ
mysterpe. Therfore Jesu graunt me
thy woundes tender. And thy deathe
busely styll to remember.

O Blessed Chryste these houres ca-
nonical. To the Ioffre with meke
deuotion.

For as thou haste
suffred these paynes all.

In thy greuous agonye by lyke
reason

ficant. Domine ex-
audi. Oremus.

Orationem tuam
quesumus do-
mine meritis nos-
tris infunde ut qui a
gelo nunciam te xpi
fili tui incarnatio-
nem cognouimus:
per passionem eius &
crucem ad resurrecti-
onis gloriam pdu-
camur p. eisdem.
Domini nostri Je-
su Christi fili tui
Qui tecum uiuit &
regnat in unitate
spiritus sancti de-
us. Per omnia: &c.
Benedicamus. &c.

Cad cōpletoria
de cruce.

Ora cōpletoria
eli datur sepa-
ture. Corpus xpi
nobile spes uite fu-
ture. Edidit are-
mate cōplet scriptu-
re. Iugis sit memos-
ria mors hec mis-
chicure. Has ho-
canonicas cum des-
uotione. Tibi xpi
recolo piratione.
Ut sicut tu passus
penas i agone.

*Die laboriosa
conforta si corone.
Dei Adoramus.
Domine Iesu xpe
Trenosa com.
De compassionis
beate marie.*

Complyn,

reason so by the remembraunce of
thy passion. Make me accordyng to
my busshes Pertener of thy crown
& glory endles. Verse. We worshyp
the. Lord Jesu. The glorious pas-
sion. &c. Complyn of the compas-
sion of our Ladye.

*Oratio copletos
et mater pro
peratur. At lugeret
filiu ubi tumulae.
Nec vult hinc rece-
dere sed tibi mora-
tur. Nec dū ad fi-
liu tūc exaltatur.*

*Apro mater mis-
ere miserere mitis.
Pro quib' copate-
ris presso botro vi-
tis. Nos aposte fu-
neris salue fuga di-
tis. Et nos iuge cete-
ris vltis redemitis.*

A Complyn tyme, this mo-
ther of mercy. To her sonnes
sepulture nigh approached. His deth
to bewaile most lamentably, She
taryed ther styl, and not departed,
for her herte and mynd was euer
there fxyed, Tyl that by aungels
her blessed body, To her sonne was
eralted to glory. O thou meke mo-
ther haue mercy therfore. On wret-
ches for whome thou haddest these
paynes all. Seyng thy sonne that
byne cluster pressed sore. And from
the pestylence of deth eternal. Kepe
vs by boydyng the fende infernall,
And ioyne vs with them which re-
warded be, with eternall lyfe seyng
the deice.

*Oratio.
Adoramus te xpe
et benedicimus tibi
Responsum*

Versicle:
We worshyp & Christ, with prayse
and bened iction.

Answer.

Complyne.

For thou redemest the worlde from
all affliction.

The prayer.

O Lorde Jesu Christe, in whose
power all thynges are put, &
ther is none that can resist thy will
which dyddest bouchsafe to be boꝝn
to dye & to rylse by þe mystery of thy
moste holy bodye, and by thy fyue
woundes, and by the effusion of thy
most precious bloud haue mercy on
vs, euen as thou knowest to be ne-
cessarye for our soules and bodyes,
delyuer vs frome the tentacion of
the deuyll, and from all thynges w
the whiche thou knowest vs to be
troubled with, & kepe vs & strengthe
vs in thy seruice, vnto the ende, &
geue vs true amendement & space
of true penaunce, and of our synnes
also graunt vs remission, & make
vs brethꝛen & systerne, frendes and
enemies to loue together, and with
all thy sayntes in thy kyngdome
without ende to haue ioye. Whiche
lyuest and reygnest God, with God
the father, and the holy goost world
without ende. So be it.

Let vs prayse the Lorde.

A

And

Quia per sanctam
crucem tuam rede-
misti mundum.

Oratio.

Domine Jesu
Christe in cu-
jus ditione cuncta
sunt posita, et non
est qui possit resiste-
re voluntate tue qui
dignatus es nosci,
mori et resurgere p
miserum sacratis-
simi corporis tui et
per tua quinq; vul-
nera, per que effusi-
onem preciosissimi
sanguinis tui mise-
rere nobis sicut tu
scis necessariū ani-
mabus corporib; q;
nostris libera nos
a diaboli tentatio-
ne ab omnibus qui-
b; nos agustiatos
esse cognoscis nos
que in seruitu tuo
vsq; in finem cōser-
ua atq; corrobora, &
veram emendatio-
nem spatiumq; vere
penitentie nobis tri-
bue remissionē om-
niū pccōrū lar; tre/
et fac nos fratres
et sorores amicos
et inimicos inuicem
diligere et cum om-
nibus sanctis tuis
in regno tuo sine fi-
ne gaudere. Qui cū
patre et spiritu scāc
to viuis et regnas
de. Per oia secula
seculorum. Amen.
Benedicamus dño.

Complyne.

Deo gratias.

Gloriosa passio do-
mini nostri Jesu
Christi, eruat nos
a dolore tristi & per-
ducatur nos ad gau-
dia paradisi. Amē.

And gyue hym thanks with one
accorde.

The glorious passion of our Lord
Jesu Christ delpyer vs from sorow
full heuynes and byngne vs to the
ioyes of Paradyse. So be it.

Memoria de be-
ata Maria.

A Rega Jesse
floreuit reple-
ta sancto spiritu, nos
supreme petere do-
cuit, dum pertransi-
ens montes fines
Zacharie adiit.

Versus.

Ora pro nobis sac-
ta dei genitrix.

Responsum.

Ut dignificamur
promissionibus chri-
sti.

Oratio.

Interueniat p-
nobis quesu-
mus Domine Jesu
Christe apud tuam
sanctam, nunc et in
hora mortis nostre
piissima virgo Ma-
ria mater tua, cuius
sacratissimam ani-
mam in hora benedic-
te passionis tue, do-
loris gladius per-
transiit, et in glo-
riosa resurrectione
tua ingens gaudia

A memory of our Lady.

The rode of Jesse hath flori-
shed, Replenished with the
holy gooste whiche bpwarde to go
hath vs monished. In passyng the
hylles to Zacharies coast.

The versicle.

Oly mother of God make thy pe-
ticion.

The answer.

That we maye obtayne Christes
promission.

The prayer.

Beseeche the Lord Jesu
Christ that the mostholy
byrgyn Mary thy mo-
ther may pray for vs vnto thy holy
mercy now, & in the houre of death
whose soule in the houre of thy blef-
sed passion, the sweard of sorow per-
cyd thowowe, whiche yet in thy glo-
rious resurreccion excedyng glad-
nes made ioyfull, whiche lyuest and
raygneest

Complyne.

raggest for euer.

So be it.

The dolorous passion of þe birgyns
sonne, bynge vs to the blyse of the
fathers kyngdome. So be it.

O mercyful father haue pitie ther.
fore.

On vs poore wretches myserable &
thrale

Seyng thy sonne the vyne cluster
pressed sore

And from the pestilence of death eter
nall.

Kepe vs by boydynge the sende in
fernall

And ioyne vs with them, which re
warded be.

With eternal lyfe, seyng the deytie.

The versicle.

We do prayse the, & do pray þe father
of Christ moste mercyfull.

The answer.

That thou intende and defende vs
from death that is moste sorowful.

A prayer.

O Raunt vs we besech þe father
almightye thy grace that we
which of the incarnation natiuite,
passion, glorious resurreccion, and
merueylous ascencion of thy sonne,

A ii. of the

letificauit, qui blis
tus et regnas. Sc.
Passio filii virgi
nis gloriosa,
Perducatur nos ad
celestia regna. Amē
Ergo pater mise
ris miserere mitis.

Pro quibus sic pres
tus est Christus bo
trus vitis.
Nos a peste fune
ris salua Iesu chri
ste.

Et nos iunge cete
ris, quos redemisti.

Oratio.

Te laudamus et ro
gamus pater Iesu
Christi.

Responsum.
Ut intendas et de
fendas nos a mor
te tristi.

Oratio.

Oratiam tuā
nobis largire
quesumus omni po
tens pater ut qui ei
liti tui incarnati, na
ti: passi, gloriosę
resurgentis et mira
biliter ascendentis
atq; sancti spiritus

Complyne.

atuenientis reuer:
tetur memoria agi:
mus, per eiusde spi
ritus sancti gratia
ab animarum mor
te resurgamus et
secum viuamus vi
ta eterna. Per eun
dem Iesum Christu
dominum nostrum.
Amen.

Oratio ad Chi
stu saluatorem
nostrum.

Salue celorum
rex pater mis
ericordie vita dul
cedo et spes nostra
salue, ad te clama
mus exules filii Que
ad te suspiramus
gementes, et fletus
in hac lacrimarum
balle, esia ergo ad
uocate noster illos
tuos misericordes
oculos ad nos con
uerte, et celestis re
gni tui lucem bea
tissima nobis post
hoc exilium ostende
O clemens, O pie,
O dulcis saluator,

of the commynge also of the holy
goost, with reuerence do make a re
membraunce, by the grace of the same
holy goost, we maye ryse frome the
death of the soule, and with þe lyue
an eternall lyfe, by Iesus Christe
our Lorde. So be it.

A prayer to Christe oure
Sauoure.

Heyle heuenly kyng, father of
mercy, our lyfe, our swetnes
our hope all hayle, vnto the do we
crye which are the banished chyldre
of Eua, vnto the do we sygh, wep
and waylyng in the vale of lamen
tacion, come of therfore our aduo
cate cast vpon vs those mercyfull
lopes of thyne, and after thys oure
banysment shew vnto vs the glo
rious lyght in thy heauenly kyng
dome, O mercyfull, O holy, O swe
te sauour.

Oratio.

Omnipotens se
piterne Deus
qui gloriose virgi
nis et matris Ma
rie corpus & anima
be dignum filii tui
habituaculum effeci

The prayer.

A myghtye eternall God
whiche by the operacion of
the holy goost dyddest wonderfully
prepare the bodye and soule of the
glorious byrgyn and mother Ma
ry, to thende it shulde be a mete ha
bitacion,

Complyne.

bitacion, for thy only begottē sōne,
graunt that we may be saued from
all instaunt euels, & eternall diath
through the inestimable merytes
of hym in the remēbraunce of whose
death we take ioy and comforte.
By the same Christ our Lorde.
So be it.

mereretur spiritu
sancto cooperante
mirabiliter prepa-
rasti da ut cuius mor-
tis memoracionem
letamur eius inesti-
mabilibus meritis
ab instantibus ma-
lis, et a morte per-
petua liberemur.
Per eundem Chris-
tum dominum nos-
trum. Amen.

The holy and indiuisible
Trinite, to the humanite of
Jesu Christe crucifyed, glory infi-
nitly be gyuen of euery creature
worlde without ende. So be it.

Sacte et indiuil
due Trinita-
ti, Jesu christi cruci-
fixi humanitati, sit
sepiterna gloria ab
oi creatura per in-
finita seculorum se-
cula. Amen.

Blessed be the swete name of
our lorde Jesu Christ, & sōne
of the glorious byrgyn Marye for
euermore.

Benedicti sit
dulce nomen
domini nostri Jesu
Christi filii glorios-
se virginis Marie
in eternum et ultra.
Fidelium anime
per misericordiam
dei requiescant in
pace. Amen.

And the soules of al true beleuers
beyng departed through the mercy
of God, maye reste in peace.
So be it.

Sit laus deo, par
vitiis, requies des-
functis. Amen.

Praisynge be to God, peace to the
lyuynge, and rest vnto the deade.
So be it.

Here after foloweth a de-
uoute prayer vnto Je-
sus oure Sauoure.

Consequitur ora-
tio ad Christum
seruatorem
nostrum.

O Bountefull Jesu, O swete
Jesu, O Jesu the sonne of the
pure

O Bone Jesu O
dulcis Jesu, o
Jesu fili marie vir-

A prayer.

pure virgine Mary, full of mercy &
 truth. O swete Jesu after thy great
 mercy haue pyte vpon me, o benigne
 Jesu I pray & by the same precious
 bloud, which for vs miserable syn-
 ners, thou wast content to shed in
 alter of the crosse, & thou bouchsafe
 clene to auoyde all my wyckednesse,
 & not to despyse me humbly thys re-
 quyring, & vpon thy moste holy na-
 me Iesus callinge. This name Je-
 sus is the name of helth. What is Je-
 sus but a sauoure? O good Iesus
 that hast me created, and wyth thy
 precious bloude redeemed, suffre me
 not to be damned, whom of nought
 thou hast made. O good Iesu Christ
 let not my wyckednes destroye me,
 that thy almyghty goodnes made
 & formed. O good Iesu reknowlege
 & is thyne in me, & wyipe clene away
 that alpeneth me from the. O good
 Iesu, whan tyme of mercy is, haue
 mercy vpon me: & destroye my not
 in tyme of thy terrible iugemēt. O
 good Iesu, though I wretched syn-
 ner for my most greuous offences,
 haue by thy very iustice deserued
 eternall payne: Yet I appell frome
 thy

A prayer.

thy very ryghteousnesse, and stedfastly trust in thy ineffable mercy: So that thou as a mylde father & mercyfull Lorde wylte take pytie vpon me. O good Jesu what profyt is in my bloode, syghe that I muste discende into eternall corrupcion? Certaynly they that be deade shall nat magnify the, nor lykewyse all they that go to hell. O moost mercyfull Jesu haue mercy vppon me, O moost swete Jesu delyuer me, O moost meke Jesu be vnto me synner favourable, O Jesu admyt me a wretched sinner into the nombre of them that shalbe saued, O Jesu the helth of the that beleue in the, haue mercy vpon me, O Jesu the swete forgeuenes of all my synnes, O Jesu the sonne of the pure vyrgyne Marye endue me with thy grace, wysedom, charite, chastite, and humilite, yee and in all my aduersites stedfast paciens: so that I may partlytly loue the, and in the to reioyce and haue my onely delyte in the worlde without ende. So be it.

C The antHEME.

R iiii.

O glo.

mis, adhuc appello
cōfessus de tua iusti
tia vera ad tuam
miam ineffabilem,
utiq; misereberis
mei ut pius pater
et misericors domi
nus/ O bone Jesu,
que utilitas in san
guine meo dñi descē
dero in corruptionē
eternam: non enim
mortui laudabunt
te, neq; omnes qui
descendunt in infer
nū, O misericordi
sime Jesu misere
re mei o dulcissime
Jesu libera me, O
piissime Jesu propi
tius esto mihi pecca
tori. O Jesu admit
te me miserum pec
catorum in nume
rū electorum tuorū
O Jesu salus in te
credentium misere
re mei O Jesu dul
cis semitio omniū
peccatorū meorum.
O Jesu fili virgi
nis Marie, infun
de in me gratiā tu
am sapientiam, cha
ritatem, chastitatem
ac humiliter, ac etiā
in omnibus a duc
tibus meis po
tentiam sanctam ut
possim te perfecte
diligere, et in te glo
rari ac delectari in
secula seculorum.
Amen.

C antiphona.

O Rex gloriose
inter sanctos
tuos qui semper es
laudabilis et tamē
ineffabilis, tu in no-
bis es domine & no-
men sanctum tuum
inuocatum est su-
per nos, ne derelin-
quas nos Domine
deus noster ut in die
iudicii nos colloca-
re digneris inter sā-
ctos et electos tuos
rex benedictus.

**Oratio ad Chri-
stum.**

Auditor celi &
terre rex regū
et Dominus domi-
nantium, qui me de
nihillo fecisti ad i-
maginem et simili-
tudinem tuam, et
me proprio tuo san-
guine redemisti quē
ego peccator nō sū
dignus nominare,
nec inuocare, te sup-
pliciter deprecor et
humiliter exoro ut
clementer respicias
me seruum tuū ne-
quā, & miserere mei
qui misertus fuisti
mulieri chananee &
marie magdalene,
qui pepercisti publi-
cano et latroni in
cruce pendentī. Et
ibi confiteor pater
piissime peccā mea
que si voluero ab-
scondere nō possum
tibi domine, parce

A prayer.

O Glorious kynge, whiche a-
mongest thy sayntes arte
laudable and neuerthelesse
ineffable, thou arte in vs Lord and
thy holy name hath ben called vpon
by vs, therfore do not forsake vs
lord God, and in the daye of iudge-
ment vouchsaf to bestow vs amonge
thy sayntes and electe, o blessed
kynge.

A prayer vnto Christ.

O Maker of heauen and earth
kynge of kynges, and lord of
lordes, whiche of nothyng
dyddest make me to thy ymage and
lykenes, and dyddest redeme me w-
thyne owne bloud, whome I a syn-
ner am not worthy to name, nether
to call vpon, humbly I desyre the &
mekely I pray the that gently thou
beholde me thy wycked seruant &
haue mercy on me, whiche haddest
mercy on the woman of Canane, &
of Mary Magdalene, which dydest
forgeue the publicane and the thefe
that hanged on the crosse, vnto the
I confesse, oh moost holy father my
synnes which yf I wolde I can nat
hyde from the. Haue mercy on me
Christ

A prayer.

Christ, for I wretch haue soze offen-
ded þe, in pryde, in couetous, in glo-
tony, in lechery, in bainglozy: in ha-
tred in enuye, in adulterye, in theft
in lyenge, in backbitynge, in spoz-
tynge, in dissolute & wanton laugh-
yng, in ydle wordes, in hearpyng, in
takyng, in touchyng, in thynkyng
in speakyng, in workyng, and in al-
wayes, in whiche I a fraple man &
most wretched synner, might synne
my faulte, my mooste greuous de-
fault. Therfore I mooste humblye
praye, and beseeche thy gentlenes,
which for my helth descended from
heauen, which dyd holde bp David,
that he shoulde not fall into synne.
Haue mercy on vs (oh Christ) which
dydest forgeue Peter that dyd for
sake the. Thou arte my creatoure,
my helper, my maker, and my redy-
mer, my gouernour, and my father
my Lorde my God, my kyng thou
art my hope, my trust, my gouer-
nyng, my helpe, my comforte, my
strength, my defence, my redēption
my lyfe, my helth, my resurreccion,
thou arte my steadfastnesse, my refu-
ge or socoure, my lycht, my desyre &

*mihi Christe, quia
ego miser multum
offendi, in superbia
in auaritia, in gula
in luxuria, in vana
gloria, in odio, in in-
uidia, in adulterio
in furto, in menda-
cio, in blasphemia,
in iuro, in risu, in
uerbis ociosis in au-
ditu, in gustu, in tac-
tu, cogitando loquen-
do operando, et in
omnibus modis in
quibus ego fragi-
lis homo et peccas-
tor peccare potui
mea culpa mea cul-
pa mea maxima cul-
pa, ideo deprecor tu-
am clementiam qui
de celo pro mea sa-
lute descendit, que
dauid a peccati lap-
su erexit. Parce mi-
hi domine, parce mi-
hi Christe qui Pe-
tro te neganti peper-
cisti, Tu es creator
meus et adiutor me-
us: plasmator meus,
et redemptor meus
gubernator meus &
pater meus, domi-
nus meus, et Deus
meus, et rex meus,
tu es spes mea, et
fiducia mea, guber-
natio mea, et auxili-
atio mea, consolatio
mea, et fortitudo
mea, desentio mea,
et liberatio mea, vi-
ta mea, salus mea,
et resurrectio mea.
Tu es firmamentum
meum, et refugium*

A prayer.

meum, lumen meum
desiderium meum,
adiutorium meum
et patrocinium me-
um. Te deprecor et
ego adiuua me, et
defende me: conforta
me, salu⁹ ero guber-
na me et consolida me,
et confirma me, et
letifica me, illumi-
na me, et visita me
suscita me mortuum
quia factura et op⁹
tuum sum.

O ne ne dispicias
me, famulus et ser-
uus tuus sū, quam-
uis indignus et pec-
cator sed qualiscun-
q^{ue} sim siue bonus,
siue malus sepe tu
us sū, ad quem er-
go refugium nisi ad
te vadam? Si tu me
existis, quis me reci-
piet? Si tu me des-
picias, quis me aspi-
ciet? et recognosce
me indignum ad te
refugientem quam-
uis indignus sum,
quia si vilis et im-
mundus sum, potes
me mundare, si in-
firmus sum, potes
me sanare, si mortu-
us et sepultus sum
potes me resuscita-
re quia maior est pi-
etas tua, quam im-
pietas mea plus po-
tes dimittere quam
ego committere et
plus parcere quam
ego peccare,

my helpe, I moost humbly shertely
desyre & praye the, helpe me, defend
me, and make me stronge, and com-
forte me, make me stedfast, make me
mery, geue me lyght, and vysite me
reuiue me agayne whiche am dead,
for I am thy makynge and thy
worke.

O h Lord despyse me not I am thy
seruaunt thy bond man althoughe
euell, although vnworthy & a syn-
ner. But what so euer I am, whe-
ther I be good or bad, I am euer
thyne, therfore to whom shall I flye
except I flye vnto the?

Yf thou cast me of, who shall or wil
receaue me, yf thou dispise & turne
thy face from me, who shal loke vpon
me? and recognise & knowlege me
(althoughe vnworthy) conmynge
to the, for although I be vyle & vn-
clene, thou canst make me clene, yf
I be sycke thou canst heale me, yf I
be dead and buryed, thou canst re-
uiue me, for thy mercy is moche mo-
re then my iniquite, thou canst for-
geue me more then I can offende.

Therfore (oh Lorde) do not consy-
der, nor haue respecte to the nobre
of my

A prayer.

of my synnes, but accordyng to the
greatnes of thy mercy forgeue me,
and haue mercy on me moost wret-
ched sinner. Saye vnto my soule, I
am thy helth which saydest, I wyll
not the death of a synner, but ra-
ther that he lyue and be conuerted
Turne me (oh lord) to the, and be
not angry with me, I praye y most
meke father & for thy great mercy,
I mooste humbly beseeche the that
thou brynge me to the blyss, that
neuer shall cease. So be it.

¶ The .xv. prayers called the xv. Dns.

¶ These fiftene prayers folowing
called commonly the systene Dns
are set forth in dyuers laten pry-
mers with goodly prynced prefa-
ces. promisyng to the sayers therof
many thynges, whiche are both so-
lyshe and false as the deluyeraunce
of .xv. soules oute of purgatory, w
other lyke vanities: yet are y pray-
ers selfe ryght good & bertuous, yf
they be sayd without any suche su-
persticious trust or blynd cōfidence.

And

Non ergo respici-
as domine ne- at-
tenda multitudinē
iniquitatū mearū,
sed secundum mis-
ericordiā tuam misere-
re mei, et propiti-
us esto mihi miserrimo
peccatori. Dic ani-
me mee salus tua
ego sum, qui dixisti.
nolo mortem pecca-
toris, sed magis ut
vivat et converta-
tur, converte me do-
mine ad te, et noli
irasci contra me.
Deprecor te clemen-
tissime pater prop-
ter misericordiā tu-
am supplico et oro
ut ut perducas me
ad eternam inter-
minabilem beatitu-
dinem. Amen.

The. rb. Vos.

And for as moche as these prayers
are a goodly & godly meditation of
Christes passiō, we haue not thought
it nether to be greuous, neyther to
thys prymer superfluous to set the
in thys place.

Oratio prima.

The fyrste prayer.

O Domine Iesu
christe eterna
dulcedo te amātū
iubilus excedēs om
ne gaudium et desi
derium, salus ama
tor et omnium vere
penitentium pecca
torum, qui delicias
tuas (testatus es)
esse cum filiis homi
num, propter homi
nem homo factus
in fine temporum.
Memēto omnis tri
bulationis et inti
me meroris quē in
humano corpore su
stinuisti instante sa
luberrime passio
nis tue tempore in
diuino corde a tota
Trinitate ab eter
no p̄ordinate, pro
redemptione gene
ris humani. Memē
to omnis tremoris
angustie et doloris
quos in tuo delica



Jesu endles swetnesse
to all that loue the, a
ioye passynge and exce
dyng all gladnesse and
desyre. Thou sauour &
louer of all repentaunt synners, &
lykest to dwell (as thou saydest thy
selfe) with the chyldren of men, for
that was the cause, why thou wast
incarnate and made man in þe ende
of the worlde. Haue mynde blessed
Jesu of all the bytter sorowes that
thou suffred in thyne manhoode,
drawynge nygh to thy mooste hol
some passion, the whiche passiō was
ordeyned to be in thy diuine herte,
by counsaile of the holy trinite, for
the raunsome of all mankynde.
Haue mynde blessed Jesu of all the
great dreades, aguyllhes & sorowes
that

The. xv. Vos.

that thou sufferedest in thy tender
flesh before thy passion on the crosse
whan thou wast betrayed of thy dis-
ciple Judas, to the Jewes whiche
of singular affeccion that thou had-
dest to them shulde haue ben thyne
especiall people, after tyme þ thou
haddest made thy prayer vpon the
mounte of Olyuete, and swetest
there both bloude and water. Also
haue mynde of the great anguythe
that thou wast in, when thou wast
taken of the false Jewes, & by false
wytnesse accused. And at Jerusale
in tyme of Easter, in the flourishing
youth of thy bode, without tres-
pas receauedest thou thy iudgemēt
of deathe vpon the crosse vniustly
where also thou wast dyspoyled of
thyne owne clothes, blyndfeld, bus-
feted, bound to a pylle and scour-
ged, and with thornes crowned, &
with a reede smytten on the head &
with innumerable paynes thy bo-
dy was all to brused and torne. For
mynde of this blessed passion I be-
sech the benygne Jesu graunt me
afoze my death very cōtricion, true
confession, and amendment of my
lyfe,

to corpore ante pas-
sionem crucis tue p-
tulisti, quando post
trinam orationem
et sanguinem sudo-
rem a tuo discipulo
Juda Judeis, qui
ob singularem affec-
tum quem erga eos
ostendisti populus
peculiaris esse de-
buisse, tradebaris
Memento angustie
quam habuisti quā-
do a falsis Judeis
capiebaris, a falsis
testibus accusaba-
ris iniuste iudicaba-
ris, in electa ciuita-
te, in paschale tem-
pore, in florida cor-
poris iuuentute in-
nocenter condemp-
nabar, veste pro-
pria exuebaris, oculis et facie delaba-
ris, alapis cedeba-
ris: ad columnam li-
gabar, et flagella-
bar, spinis corpo-
rabaeris, arundine
in capite seriebaris
et innumerabilibus
aliis penis in carne
lacerabar Da mi-
hi queso ob memori-
am harum passio-
nem, verā ante mor-
tem meam cōtricio-
nem puram cōfessi-
onē, vti q̄ mee emē-
dationem, et omni-
um peccatorum me

orum remissionem.
Ame. Pater noster,

Oratio secunda
Jesu mundi fa-
bricator quem
nulla dimentio ve-
ro in termino meti-
tur quater palmo
concludis, recorda-
re amarissimi dolo-
ris tui quem sustine-
bas cum suauissimas
manus tuas ad cru-
cem iudei obtusis cla-
uis primo crudelissi-
me affixerunt, et per-
forando delicatissi-
mos pedes tuos cum
non esses conueniens
voluntati eorum dolo-
re super dolore ad-
viderunt vulneribus
tuis, et ita crudeli-
ter te distraxerunt
in longum et latum
crucis tue ut dissol-
uerentur compagi-
nes membrorum tuo-
rum. Deprecor te ut
per tue sanctissime
passionis memoria-
des mihi timorem et
amorem tuum. Amen
Pater noster. &c.

Oratio tertia.
Jesu celestis
medice, reco-
dare languoris, li-
uoris et doloris,
quos in alto crucis
patibulo leuatus,
passus es in omni-
bus dilaceratis mem-
bris tuis, quorum

The. xvi. Dos.

lyfe, and of all my sinnes remission.
So be it.

Our father whiche art. &c.

The. ii. prayer.

O Blessed Jesu maker of all the
worlde, of a man may not be
measured, which closest in thy hāde
all the earthe. Haue mynde of thy
bytter sorow fyrst whan the Jewes
fastened thy blessed handes to the
crosse with blunte nayles. And to
encrease more thy paynes, they ad-
ded sorow bpon sorow, to thy bitter
woundes, whā they pearced thy te-
der feete, because thou woldest not
accoorde to theyr wil. And so cruelly
they drew thy blessed body in length
and bredthe, to the measure of the
crosse, that all the ioyntes of thy lym-
mes were both loused and broken,
for mynde of thy blessed passion. I
beseeche the benigne Jesu geue me
grace to kepe wme bothe thy loue,
and thy drede. So be it.

Our father which art. &c.

The. iii. prayer.

O Jesu heauenly phisicion, ha-
ue mynde of thy langoz and
blewnes of thy woundes & sorowe,
that

A prayer.

that þu sufferedest in þe hygh patible of
the crosse, whā thou wast lift op frō
þe earth, that thou wast all to torn
in all thy limmes, wherof ther was
no lymme abydyng in his ryghte
ioynthe: so that no sorowe was lyke
to thyn because that from the soles
of thy feete to the top of thy heade,
was no whole place & yet forgettig
in maner al those greuous paynes
þu praydest deuoutly & charitably
to thy father for thy enemies sayēg
father forgeue it thē for they wote
not what they do. for thy charyta-
ble mercy that þu shewdest to thyne
enemies, & for mynde of those byt-
ter paynes, graunt me that this
mynde of thy bytter passion be to
me plenary remission and forgeue-
nes of all my synnes.

So be it.

Our father which art in heuen. &c.

¶ The. iiii. prayer.

O Jesu very fredome of Ang-
els, the paradys of all ghost
ly pleasurs. Haue mynde of the
dredde and hydeous fearfulness, þu
thou sufferedst whā all thyne enemies
lyke

nullum in suo statu
recte permanerat,
ita ut nullus dolor
similis tuo dolori
inueniretur, quia a
planta pedis usque
ad uerticem capitis
non fuit in te san-
tas. Et tunc quasi
omnium dolorum im-
memor patrem pro
inimicis exorasti di-
cens pater ignosce
illis quia nesciunt
quid faciunt. Per
hanc misericordiam
et ob memoriam il-
lius doloris conce-
di ut hec memoria
passionis tue ama-
rissime sit omnium
peccatorum meorum
plena remissio. Amen
Pater noster. &c.

¶ Oratio quarta.

O Jesu vera li-
bertas angelo-
rum paradysus deli-
ciarum. Memento
terrores et horrores
quos sustinebas
quando inimici tui

The. xv. Dos

quasi leones ferocissimi te circumsteterunt, et colaphizationibus conspuitionibus, ungulationibus, ceterisque inauditis peris te molestarunt. Et per omnia verba contumeliosa, dira verberatissimaque tormenta, & per penas quibus te Domine Iesu christe omnes inimici tui afflicteunt, deprecor te ut liberares me ab omnibus inimicis meis visibilibus et invisibilibus, et donec sub umbra alarum tuarum protectionem salutis eterne inuenire, Amen.

Pater noster. &c.

Oratio quinta.

Iesu speculi claritatis diuino memento terrore et microis quos habuisti quando nudus & miserabilis in cruce pependisti, et omnes amici & noti aduersum te steterunt et nullum consolantem inueniebas sed solum modo dilectam genitricem tuam in amaritudine anime tibi fidelissime me assere quam dilecto discipulo tuo commendasti dicens

lyke vnto moost wood Lyons compassed the about smytynge the, and spyttynge on the, scratchynge the, and many other greuous paynes tormentynge the, for mynde of all these dyspytefull wordes, cruell beatynge, and warpe tormentes and all cruel paynes, which thy enemyes put the to. I beseeche the blessed Iesu delpyer me from all myne enemyes bodely and ghostly, and geue me grace to haue the defence and proteccion of helth euerlastynge agaynst them, vnder the shadowe of thy wynges. So be it.

Our father which arte. &c.

The. v. prayer.

O Iesu myrroure of thy deuyne clemencies haue mynde of that drede and heuynes which thou haddest, whan thou hangedst naked and myserable on the crosse and all thy frendes & acquayntaunce stode agaynst the, and foundest comforte of none, but only thy most louyng mother faythfully standyng by the with greate bytternesse of harte, whome thou dyddest betake to thy welbeloued disciple, sayenge: Lo woman

The. xv. Dos.

woman thy sonne, and lyke wyse to
the disciple. Lo thy mother: I be-
seche blessed Jesu, by the swearde of
sorow, that than persed hyr harte,
to haue compassion on me in all my
troubles & afflictions bodely & gost-
ly, and gyue me cōforte in all tyme
of tribulation. So be it.

O ur father. &c.

The. vi. prayer.

O Jesu, kyng moste worthy to
be loued, and frende mooste to
be desyred. Haue mynde of þe sorow
that thou haddest, whā thou behel-
dest in thy myrroure of thy mooste
clere maiesty, the predestinacion of
all thy chosen soules, that shulde be
saued by the merytes of thy passiō,
for mynde of þe depnes of thy great
mercy, which thou haddest vpon vs
lost, and desperate synners, & name-
lye for the greate mercy that thou
shewedest to the thefe that hōge on
the crosse, sayeng: Thys daye thou
shalte be with me in Paradysle. I
pray the (benigne Jesu) to shew thy
mercy on me in the houre of my
death. So be it.

O ur father. &c.

*mulier ecce filius
tuus, et ad discipu-
lum, ecce mater tua
Rogo te pie Jesu p
gladiū doloris qui
tunc eius animam
pertransiuit, vt cō:
patiaris mihi in
omnibus tribulati-
onibus et afflictio-
nibus meis corpo-
realibus et spiritua-
libus et dā mihi cō-
solationem in omni
tribulatiōis tēpo-
re
Amē. Pater noster*

*Oratio sexta.
O Jesu rex amabi-
lis, et totus deside-
rabilis memento il-
lius doloris quē ha-
buisti quā dō in spe-
culo serenissime ma-
iestatis tue conspex-
isti pdestinationē e-
lectorū tuorum per
merita tue passio-
nis saluandorum.
Per abyssum mise-
rationis tue quā no-
bis perditis et des-
peratis peccatorib-
us tunc cōdoluiſti
et precipue per eam
quā latroni in cru-
ce exhibuisti dicens
hodie mecū eris ipa-
radiso: rogo te pie
iesu vt facias mecū
misericordiam tuā
in hora mortis mee
Amē.
Pater noster &c.*

L

The

The .xv. Dog.

The .vii. prayer.

Oratio septima.

O Jesu fons in-
exhauste ple-
tas qui ex intimo di-
lexionis affectu in
cruce dixisti, Scitio,
scz salutem humani
generis accede que
sumus ob memoriam
tanti desiderii no-
stru desiderium ad
omne opus perfectu
et sit incarnalis co-
cupiscentie et estum
mundane dilectio-
nis in nobis penit-
refrigeria et extin-
gue. Amen.

Pater noster. &c.

Oratio octava.

O Jesu dulce-
do cordium
ingenio su-
auitas mentium
per amaritudinem
aceti et fellis quam
pro nobis sustinui-
sti et degustasti in
hora mortis tue,
concede nobis cor-
pus et sanguinem
tuum digne perci-
pere quem tradidi-
sti et effudisti ad re-
medium et consola-
tionem animarum
nostrarum. Amen.

Pater noster. &c.

Oratio nona.

O Jesu rega-
lis virtus in
bilisq me-
tallicis, memento dolo-
ris angustie quos
passus es quando

O Jesu well endless pyt that say-
dest on the crosse of thy passion, by
inward affection of loue (I thirst)
that is to saye the helth of mannes
soule, for mynde of thys blessed de-
syre, I besech the benigne Jesu kin-
dell oure desyre to euerpe good and
parfyte worke: the thyrt of concu-
piscence and burnyng of al worthe
loue in vs vtterly hole and extin-
guysh. So be it.

Our father which art. &c.

The .viii. prayer.

O Jesu swetnesse of hertes and
ghostly pleasure of soules, I besech
the for the bytternesse of the ayrell
and gall. that thou tasted & suffred
for vs at the houre of thy deathe,
graunt that we maye worthely re-
ceauie thy mooste blessed body and
bloude y whych was betrayed and
for the remedy ofe our synner and
comforte of our soules So be it.

Our father. &c.

The .ix. prayer.

O Jesu royall strenghte, and
ghostlye ioye: haue mynde
of the anguyshes & greate sorowes,
that

The. xv. Dos.

that thou suffred when thou cryed
to thy father with a mighty voyce,
for þe bytternesse of thy death, and
also for þe scourgyng of Jewes, say-
enge thys: O my God, O my God,
why hast thou forsake me? By this
paynesfull angur we forsake not vs
in the angurshes of our death, our
blessed God. So be it.

Oure father whych &c.

The. i. prayer.

O Jesu begynnynge, and ende,
waye, lyfe, and vertue in eue-
ry meane haue minde that fro the
toppe of thy heade vnto the soules
of thy fete thou suffredest for vs, to
be drowned in þe water of thy pain-
ful passion, for mynd of thys great
payne, and namely for the depnes
and wydenes of thy wounder. I be-
sech the blessed Jesu, teach me thy
large precepte and commaunde-
ment of loue, whyche am drowned
all in foule synne So be it. &c.

Our father which &c.

The. xi. prayer.

O Jesu depnes of edles m rry
I belech the for the depnes
of thy woundes that wete through

L.ii. thy

pie mortis amar-
tutine et Judeorū
insultatione cū ma-
gna voce te a Deo
patre derelictū cla-
masti dicens, deus
meus deus meus ut
quid dereliquisti me
Per hanc angustia
oro te vt in annu-
tis mortis nostre ne
derelinquas nos de-
us noster Amen.
Pater noster. &c.

Oratio.

O Jesu alpha et
oo. via et vita v ier-
tus in omni mediū
recondere quod alū
mo capitis vbiq ad
plantā pedis te pro
nobis in aqua passi-
onis tue dimerdisti
oh memoriam tan-
te pene et propter
latitudinem et mag-
nitudinem vulnera
tuorum doce me pie
Jesu latum manda-
tum tuum nimis in
peccatis dimersum
Amen.

Pater noster. &c.

Oratio vnde dicitur.

O Jesu abyssus
profundissime mise-
ricordie, rogo te pp-
ter profunditatem vul-
nerum tuorum que

The. xv. Oos.

transierunt carnem
tuam et venas ut
me submersum in
peccatis emergas et
abscondas in fo-
minibus vulnerum
tuorum a facie ire
tue Domine donec
pertranseat furor
tuus. Amen.

Water noster. &c.

thy tender flesh and thy baynes, &
thou bouchsafe to drawe me out,
beyng drowned in depnes of synne.
And hyde me euer after in þ holes
of thy woundes, from the face of thy
wrath, vnto the tyme Lorde that
thy dredfull fury be passed.

So be it.

O ur father which art. &c.

The. xii. prayer.

Oratio. xii.

O Jesu veritatis
speculum, unitatis
signum, et charita-
tis vinculum. Me-
mento innumerabi-
lium vulnerum tuo-
rum quibus a sum-
mo capitis vsq; ad
limum pedis vulne-
ratus fuisti, et ab
iniquis iudeis lace-
ratus fuisti, et sanc-
tissimo sanguine tuo
rubricatus fuisti qua
multitudinem dolo-
ris in virginia car-
ne tua pertulisti
nobis pie iesu, quid
ultra facere debu-
isti quod non fecisti
Scribe queso pie ie-
su omnia vulnera
tua in corde meo p-
ciocissimo sangui-
ne tuo ut in illis le-
gam timorem et a-
morem tuum, et in
gratia cum actione

O Jesu myrrour of truth, toke
of vnite, and sure bond of cha-
rite. Haue mynde of thyne innume-
rable paynes and woundes, whiche
from the toppe of thy heade, to the
soole of thy foote, thou wast woun-
ded, and of the wycked Jewes thou
wast all to torne and rent. And all
thy body made red with thy moost
holy bloude, the which great sorow
(blessed Jesu) in thy clene birgyns
body thou suffredest. What mygh-
test thou do more for vs then thou
dyddest? Therfore (benigne Jesu) I
praye the hertely to wyte all thy
woundes in my herte, w thy mooste
precious bloude, that I maye both
rede in them thy dred and thy loue.
And that I maye styll continue in
praysynge,

The. xv. Vos.

may synge, and thanke the to my
lyues ende. So be it.

Our father which art. &c.

vsq; i sine vite meae
ingitur persequerem
Amen.

Pater noster. &c.

The. xiii. prayer.

O Jesu mooste myghtye A yon
kyng immortal, and moost
victorious. Haue mynde of þe sorow
that thou suffredest when all the
powers of thy herte and bodye say-
led the vtterly: and then thou encl-
ynge thy head, saydest thus: It is
done. For mynde of that anguythe
and sorow. Haue mercy on me, whā
my soule in the last consumacion &
departynge of my breth shalbe an-
guyshed and troubled. So be it.

Our father which art. &c.

The. xiiii. prayer

O Jesu the only begottē sonne
of almyghtye God the father
the bryghtnes and fygure of hys
godlye substaunce. Haue mynde of
that entper cōmendacion, in which
thou dyddest commende thy sprete
into the handes of thy father: and
with a tozne body, and broken hart
shewynge to vs for our raunsome,
the bowels of thy mercy for þe rede-
mynge of vs dyddest geue bp thy
A in. breth.

Oratio. xiii.

O Jesu leo fortissi-
me, rex immortalis
et invictissime, me-
mento doloris quē
passus es cum om-
nes vires corporis et
corporis tui penitus
defecerunt et incli-
nato capite consu-
matum es dixisti
Per hanc angustiam
et dolorem misere-
re mei cum anima
mea in ultima con-
sumatione exiit Spi-
ritus mei angustatus
fuerit et conturba-
ta. Amen.

Pater noster. &c.

Oratio. xiiii.

O Jesu unigenite
altissimi patris splē-
dor et figura sub-
stantie eius me men-
to illius obnixe cō-
mendationis qua
patri spiritum cō-
mendasti et lacerato
corpore et rupto
corde cum patet ac-
tis visceribus mise-
recordie tue pro no-
bis redimendis ex-

The. r. b. Oos.

pleasti Per hac pie-
tiosam mortem tuam
deprecor te rex sanc-
torum, conforta me
ad resistendum dia-
bolo, mundo, carni,
ut mortuus tibi vi-
uam. Et nouissima
hora exitus mei sus-
cipe ad te reueren-
tem spiritum meum
erulem et peregrinum
Amen.

Pater noster. &c.

Oratio r. b.

O Jesu vitis vera
et secunda, memen-
to super effluentis
et abundantis effu-
sionis sanguinis tui
quem tu sicut de bo-
tro expresso copiose
effudisti quoniam in cru-
ce torcular solus cal-
casti et ex lancea mi-
litari percussio late-
re nobis sanguine
et aqua propinasti
ita ut panem vel mi-
nima gutta in te re-
maneret, et demum
quasi myrre fasci-
culus in altum sus-
pensus fuisti et de-
licato caro tua eua-
nuit et liquor visce-
rum tuorum exarui-
it. Per hanc ama-

breth. For mynde of the precious
deth, I besech the (kyng of sayntes)
comforte me to withstand the sende,
the world and my flesh, that I may
be dead to the worlde, and lyuynge
ghostly toward the. And in the last
houre of my departynge from the
world receyue my soule, commynge
to the which in this lyfe is an out-
lawe and a pylgryme. So be it.

O ut father which arte. &c.

The. r. b. prayer.

O Jesu very true and plenteous
vigne, haue mynde of the most
excedyng and abundant effusion of
bloude that thou sheddest most ple-
teously, as yf it had ben crushed
out of a rype cluster of grapes, when
thou vpon the crosse dyddest treade
the presse alone and gauest vs drynke
both bloude and water out of thy
syde, being perced with a knyghtes
spere, so that in all thy bodye was
not leste a drope of bloud nor of wa-
ter, then at the laste lyke a bundell
of myrre thou wast hanged on the
crosse on hygh, where thy tender
flesh wared wanne the licour of thy
bowels was dzyed vp. For mynd of
this

The. xv. Dos.

this thy most bytter passion (swete
Jesu) wound my herte that the wa-
ter of repentaunce, and teares of
loue, maye be my foode both nyght
and daye. And (good Jesu) turne
me whole to the, that me herte may
be euer to the a dwellynge place, &
that my lyuynge may be euer plea-
saunt and acceptable, and that the
ende of my lyfe may be so commen-
dable, that I maye perpetuallye
praysse the with all thy sayntes in
blesse. So be it

O ur father which arte. &c.

I beleue in God. &c.

Here after foloweth the
seuen penitentiall
psalmes.

Why that these seuen Psalmes
folowynge are called penitentiall, &
be cheefly noted aboue all other, the
comon opinion of many wyters is
that hath ben, that the kyng & prophet
Dauid cōpunct & stryke with har-
te repentaunce, of his greuous ad-
ultery cōmytted w Barfabe, & y de-
testable murthre of vny her husbād

L iiii beyng

etissimam passionē
tuam et preciosi sā-
guinis tui effusio-
nem. O dulcissime
Jesu vulnera cor-
meum vt penitētie
amoris lachryme
sint mihi panes die
ac nocte. Et conuer-
te me totaliter ad
te, vt cor meum ti-
bi sit perpetuo ac-
ceptabile, et cōuer-
satio mea tibi pla-
cita sit et accepta
semper, ac fines vi-
te mee ita laudabi-
lis vt post huius vi-
te terminum, te pos-
sum laudare cum
omnibus sanctis tu-
is in eternum: Amē.
Pater noster. &c.
Credo in deum. &c.

The. vij. psalmes.

beynge hys knyght and seruaunte
(after he was ad monyshed by Na-
than y prophete of God) shuld make
the specially to declare hys inward
sorrow, a depe contrycio that he toke
for the same. But whether it were
done vpon that intencion or not, y
I referre to y iudgement of other,
yet this is very certayn. y they may
well a of good cōgruēce be called pe-
nitēciall, for by cause y penaunce in
the is so diligētly so oltē a manifest-
ly treated, repeted, a commēded, as
in these selfe psalmes is easily to be
perceaued.



Antiphona.
Re minis caris.

C The antheme.
Remember not. &c.

The. vii. psalmes.

The. vii. psalmes.

Lorde rebuke me not in
thy furpe, neyther chas-
ten thou me in thyne
anger,

Haue mercy on me lord
for I am sycke, heale me lord for my
bones are brused.

And my soule is very sore troub-
led, but howe longe Lorde.

Turne the Lorde and deliuer my
soule, saue me for thy mercy.

For there is none in deth þe haue
mynde of the, and in hell who wyl
knowlege the.

I haue laboured in my sorowe, I
shall euery nyght washe my bedde,
with teares shall I wete the place
where I lye.

Myne eye is troubled with wood-
nesse, I haue waxed olde among all
myne enemyes.

Awoyde from me all ye that worke
wyckednesse, for the lord hath herde
the noyse of my wepyng.

The Lorde hath herd my prayes, þe
lord hath herde my petition.

Let all myne enemyes be asha-
med and confounded, let them be

A. V. asha-

Psalmus. vii.

Domine neli
furpe tuo ac-
cusare me neq in ira
tua corripas me.

Misere mei Do-
mine quoniam in-
firmus sum sana
me domine quonia
conturbata sunt os-
sa mea.

Et anima mea tur-
bata est valde et tu
domine plango.

Conuertere domi-
ne et eripe animam
meam, saluum me
fac propter miseri-
cordiam tuam.

Quia non est in mor-
te qui memoretur tui
in inferno aut quis
confitebitur tibi.

Laboravi in gemitu
meo, lachryis per
singulas noctes lec-
tum meum lachry-
mis meis stratum
meum rigabo.

Turbatus est a furo-
re oculus meus,
inueteraui inter om-
nes inimicos meos.

Descendite a me
omnes qui opera-
mini iniquitatem,
quonia audiuit do-
minus vocem fletus
mei.

Et audiuit domi-
nus deprecationem
meam dominus o-
rationem meam sus-
cepit.

Et erubescant et con-

The. vii. psalmes.

turbentur, vehemē-
ter omnes inimici
mei, conuertantur
et erubescant val-
de velociter.

Gloria patri. &c.

Sicut erat. &c.

Psalmus. cxi.

Bcati quorum
remisse sunt in-
iquitates, et quoru
testa sunt peccata.

Beatus vir cui nō
imputauit dominus
peccatum nec est in
spiritu eius dolus.

Quoniam tacuisti
interfuerunt ossa
mea, dum clamare
tota die.

Quoniam die ac noc-
te grauatus est super
me manus tua/ con-
uersus sum in exili-
um mea dum confi-
gitur spina.

Delictum meum
cognitum tibi feci
in iusticiam meam
non abscondi.

Domine confitebor ad-
uersum me iniquitatem
meam domino, & tu
remisisti impietatem
peccati mei.

Pro hac orabit ad-
te omnes factus in
tempore opportuno.

Veruntamen in di-

ashamed & confounded very quye-
help.

Glorie be to the father. &c.

As it was in the be. &c.

The. cxi. psalme.

Blessed are they whose iniqui-
ties are forgiven, and whole
synnes be couered.

Blessed is the man to whome God
shall not impute synne, neyther in
hys spyrte is disceypte.

Eor I haue holden me styll, my
bones haue waxed olde whyles I
cryed all the daye.

Eor day & nyght haue thyne han-
des ben imburdened wth me. I was
turned in my trouble, whylest my
backe bone was stryken.

I haue made my faulte known
vnto the, and haue not hyde my vn-
ryghteousnes.

I haue sayd I shall confesse my vn-
ryghteousnes agaynste my selfe to y^e
Lorde, and thou hast remitted the
wickednes of my synne.

Eor that shall euery holy person
praye vnto the, in tyme conue-
nient.

Neuertheles in the greate flood of
many

The. vii. psalmes.

many waters they shall not appio-
che to hym.

Thou arte my refuge from tribu-
lacion that hath enclosed me, my
iope delpyer me from them that cō-
passe me.

I shall geue the vnderstandyng, &
shall instructe the in the waye that
thou shalt go, I shall fasten myne
eyes vpon the.

Be ye not made as the horse and
mule, in whome is none vnderstan-
dyng.

Bynde the mouthes of the in ma-
les & byddes, that wyl not drawe
vnto the.

Many are the plages of a synner,
but hym that trusteth in the Lord
he shall compasse with mercy.

Be glad in the Lorde and reioyce
ryghteous, and reeioyse all that be
bpyght in herte.

Glorie be to the father. &c.

As it was in the begynnyng &c.

The. xxxvii. psalme.

Iorde reproue me not in thy
fury, neyther in thyn angre
correct thou me.

Ho, thyne arrowes are fastened in
me &

lunio aquarū mul-
tarum, ad eum non
approximabunt.

Tu es refugium me-
um a tribulatione
que circumdedit me,
exultatio mea erue
me a circumdanti-
bus meis.

Intellectum tibi da-
bo & instruam te in
via hac qua gradi-
eris, firmabo super
te oculos meos.

Nolite fieri sicut
equus et mulus, qui-
bus non est intellus-
tus.

In chamo et freno
maxillas eorum co-
stringe, qui non ap-
proximabant ad te.

Multa flagella pec-
catoris, sperantem
autem in Domino
misericordia circum-
dabit.

Et amini in domi-
no et exultate iusti,
et gloriamini om-
nes recti corde.

Gloria patri. &c.

Sicut erat. &c.

The. lxxvii. psalme.

Domine ne in
furore tuo ar-
guas me neque in ira
tua corripas me.

Quonia sagitte tue

The. vii. psalmes.

insurrexerunt mihi et
confirmasti super
me manum tuam.

Non est sanitas in
carne mea a facie
ire tue non est pax
ossibus meis a fa-
cie peccatorum meo-
rum.

Quoniam iniquis-
sates mee supergre-
sse sunt caput meum
et sicut onus graue
gravate sunt super
me.

Pertruxerunt et cor-
rupte sunt cicatri-
ces mee, a facie in-
ipientie mee.

Miser factus sum
et curvatus sum usque
in finem tota die co-
ntristatus ingrediebar.

Quoniam labii mei
impleti sunt illis io-
nibus et non est sa-
nitas in carne mea.

Quoniam sicut et hu-
militas sum nimis,
rugiebam a gemitu
cordis mei.

Domine ante te omne
delictum meum, et
gemitus meus a te
non est absconditus.

Cor meum contur-
batum est dereliquit
me dicitur mea, et lu-
men oculorum meorum
non est mihi.

Amici mei et proximi
mei, aduersum
me appropinquave-
runt et steterunt.

Qui iuxta me es

me and vpon me, hast thou enforced
thy handes.

There is no helth in my flesh in re-
garde of thy wrath is there no resce
in my bones, because of my synnes

For myne iniquities are ouerpas-
sed myne heade, and are layde vpon
me as a heuy burned.

My woundes are putrified and se-
stered by reason of my foolishnesse.

I am made wretched and croked
vnto the ende, all daye dyd I go so-
lowfully.

For my loynes are full of illusiōs
and there is no helth in my flesh.

I am sore afflicted and broughte
lowe, I dyd roze out for the sorowe
of myne harte.

Forde before the is all my desyre,
and my mournynge is not hydden
from the.

Myne hert is troubled, my strength
hath leste me, and the sight of myne
eyes, & the very same is not wyth
me.

My frendes and my neyghbours
drew together and stode agaynste
me.

And they that were next me stode
farre

The. bis. psalmes.

farre of, and they that layde wayte
for my lyfe set vpon me.

And they þe soughte for me, spake
euell vnto me, vanities & disceytes
they ymagined all daye.

But I as one beyng deafe dyd not
heare, and as one that were dombe,
not openynge my mouth.

And I was made as a man not
hearynge, & hauynge counterchec-
hes in hys mouth.

How in the Lorde haue I trusted,
thou wilt heare me my lorde God.

How I haue sayde, lest ony tyme
myne enemyes triumphe vpon me,
& why lest my feet slyde, they spake
great thynges agaynst me.

How I am prepared vnto þe whyp-
pes, and my doloure is alwayes in
my syght.

How I confesse my vngodlyneste,
& shall take thought for my synne.

But myne enemyes lyue, and are
made strong ouer me, and they are
multyplied, whiche hated me vn-
justly.

They that requyte euyl for good,
detracted me, bycause I folowed
goodnes.

erant de longe re-
runt, et vñ facie-
bant qui querebāt
animam meam.

Et qui inquererāt
mala mihi, locuti
sunt vanitates et
dolos tota die me-
ditabantur.

Ego autem tanq̃
surdus non audie-
bam et sicut mutus
non aperies os suū

Et factus sum si-
cut hō non audiens
et non habēs in ore
suo redargutiones

Quoniam in te do-
mine speraui, tu ex-
audies me Domine
deus meus.

Quia dixi nequas-
do supergaudeant
mihi inimici mei, et
dum commouentur
pedes mei super me

magna locuti sunt
Quoniam ego in
flagella paratus sū
et dolor meus in cō-
specu meo semper.

Quoniam iniqui-
tatem meam annū-
ciabo, et cogitabo
pro peccato meo.

Inimici autē mei
viuent, & confirma-
ti sunt super me. et
multiplicati sūt qui
oderunt me inique.

Qui retribuūt ma-
la pro bonis detra-
hebant mihi quon-
iam sequebar boni-
tatem.

Quia retribuūt ma-
la pro bonis detra-
hebant mihi quon-
iam sequebar boni-
tatem.

Forlake

The. lvi. psalmes.

Ne derelinquas
me domine deus me-
us ne discesseris a
me.

Intende in adiuto-
rium meum domi-
ne deus salutis me-
e gloria patri. &c.
Sicut erat. &c.

Forsake me not (O lord) my God
neither departe thou fro me.

Intende toward my helpe, O lord
God of my helth.

Glorie be to the father. &c.

As it was in the begynnyng. &c.

Psalmus. li.

Miserere mei
deus secundū
magnam misericor-
diam tuam.

Et secundum mul-
titudinem miserationum
tuarum dele
iniquitatem meam

Amplius laua me
ab iniquitate mea,
& a peccato meo mu-
da me.

Quoniam iniqui-
tatem meā ego cog-
nosco, et peccatum
meum contra me est
semper.

Tibi soli peccaui
et malum coram te
feci ut iustificeris
in sermonibus tuis
et vincas cum iudi-
catis.

Ecce enim in ini-
quitatibus concep-
tus sum et in pecca-
tis concepit me ma-
ter mea.

Et enim veritatē
dilexisti incerta et
occulta sapientie tue
manifestasti mihi.

The. li. psalme.

Doe vpon me (oh God) accor-
dyng to thy great mercy.

And acco. dyng to the multitude
of thy compassions, wype awaye
myne iniquyte.

Wash me more fro myne iniquite
and clense me from my synne.

For I knowlege myne iniquite, &
my synne, is euer before myne eyes.

Agaynst the only haue I synned,
and haue done euell in thy syghte,
that thou mayest be iustified in thy
wordes and vanquysh whan thou
arte iudged.

For I was begotten in wyckednes
and my mother conceived me in
synne.

For thou hast loued truthe, the vni-
knownen and secreete thynges of thy
wysedome, haste thou vttered vnto
me.

Spzynkel

The. liij. psalmes.

Sprynkel me Lorde with yslope & so shall I be cleane, thou shalt washe me and then shall I be whyther the snowe.

Unto my hearyng shalt thou geue lope, and gladnesse, & my weykened bones shall be refreshed.

Turne thy face from my synnes, & wype away all my wychednesse.

A pureharte create in me (oh lord) and an vpryght sprete make a new within me.

Cast me not awaye from thy face, and thy holy sprete take not frome me.

Restore vnto me the gladnesse of thy saluacion, and strengthē me wth a princypall harte.

I will instructe the wyched & they may knowe thy wayes, & the vngodly shall be conuerted vnto the.

Deliuer me from bloudes (oh lord) the God of my helth, and my tunge shall exalte thy ryghteousnes.

Lorde open thou my lyppes, and my mouthe shall shewe forth the thy prayse.

Eor yf thou haddest despyed sacrifices, I had surely geue it, but thou delytest

Asperges me domine yslope et mundabor lauabis me et super cinem dealabor.

Auditui meo dabis gaudium et letitiam et exultabit ossa humiliata.

Auerte faciem tuam a peccatis meis, et omnes iniquitates meas dele.

Cor mundum crea in me deus, et spiritus rectus in nouis in visceribus meis.

Propitius me a facie tua, et spiritus sanctum tuum ne auferas a me.

Redde mihi leticiam salutaris tui, et spiritui principali confirma me.

Docedo iniquos vias tuas, et impij ad te conuertentur.

Libera me de sanguinibus deus deus salutis mee, et exaltabit lingua mea iustitiam tuam.

Domine labia mea aperies, et os meum annuntiabit laudem tuam.

Quoniam si voluisset sacrificium dedissem utique holocaustis

The. vii. psalmes.

non delectaberis.

Sacrificium Deo
spiritus contribula
tus cor contritum
et humiliatum de
non dispicies.

Benigne fac domi
ne in bona volunta
te tua spon, vt edifi
centur muri Jeru
salem.

Tunc acceptabis
sacrificium iustitie
oblaciones et holo
causta, tunc impo
nēt super altare tu
um vitulos.

Gloria patri. &c.

Sicut erat. &c.

Psalmus. C.

Domine exau
di orationem
meam, & clamor me
us ad te veniat.

Non auertas faci
em tuam a me, in
quacumq; die tribu
loꝝ inclina ad me au
rem tuam.

In quacumq; die in
uocauero te veloci
ter exaudi me.

Quia defecerunt
sicut fumꝰ dies mei
& ossa mea sicut cre
mentum auerunt.

Percussus sum vt
fenum et aruit cor
meum quia oblitus
sum comedere pa
nem meum.

delectest not in burnt sacrifices.

A sacrifice to God, is a lowly spyrte
and contrite, and an humble harte,
thou shalte not dyspyle (o God.)

Deale gently of thy fauourable be
niuolence with Sion, that the wal
les of Jerusalem maye be buylte a
gayne.

Then shalt thou accepte the sacri
fice of ryghteousnes, oblacion and
burnt offerpynges, then shall they
laye calues vpon thy aulter.

Glorie be to the father. &c.

As it was in the be. &c.

The. C. i. psalme.

Ordere heare my prayer, and
let my clamoure come vnto
the.

Turne not thy face from me, whā
so euer I am troubled, bowe thyne
eare vnto me.

In what so euer daye that I call
on the heare me quychely.

Hoꝝ my dayes haue banyshted as
smoke and my bones waxed dry as
a fyre bronde.

I am stryken and my herte wythe
red lyke haye, bycause I forgat to
eat my bread.

With

The. vii. psalmes.

With the noyse of my mourning
my bone hath clouen to the flesh.

I am made lyke vnto a Pellicane
of wyldernesse, and am made lyke a
nyght rauen in a house.

I haue waked and am made lyke a
sparowe solitary in the rouse of an
house.

All daye dyd myne enemyes rayle
vpon me, and they that prayled me
conspy agaynst me.

For I dyd eate ashes as breade, &
myngled my drynke with wepyng.

In regard of thy wrath & indigna
cion, for thou takyng me by dyddest
caste me agaynst the grounde.

My dayes haue faded as a shadow,
and I haue wythered lyke haye.

Thou Lorde abydeste for euer and
thy memoriall is from one genera
cion to another.

Thou lord arysyng shalt haue mer
cy of Spon, for it is tyme to haue
mercy on it for the tyme commeth.

For the stones therof haue pleased
thy seruauntes, and they shal haue
ruth on the grounde therof.

And the people shall feare thy na
me O Lord, and all the kynges of the

A

earth

A voce gemitus
mei adhesit os meum
carni mee.

Similis factus sum
pellicano solitudinis,
factus sum sicut
nicticorax in domo
solitudo.

Vigilavi et factus
sum sicut passer so
litaris in tecto.

Tota die exprobra
bant mihi inimici
mei et qui laudabant
me aduersum me in
ceabant.

Quia cinerem tan
quam panem man
ducabam, et potum
meum cum fletu mis
cebam.

I facie ire et indig
nationis tue quia
elevans altifisti me

Dies mei sicut um
bra declinauerunt,
et ego sicut fenum
arui.

Tu autem domine
in eternum perma
nes et memoriale
tuum in generatio
ne et generationem

Tu exurgens mise
reberis spon, quia
tempus miserendi ei
quia venit tempus

Quoniam placue
runt servis tuis la
pides eius, et terre
eius miserebuntur.

Et timebunt gens
tes nomen tuum do
mine et omnes reges

The. vij. psalmes.

terre gloriam tuam

Quia edificauit
dominus syon, et
videbitur in gloria
sua.

Esperit in oratio
nem humilium et
non spernit precem
eorum.

Scribantur hec in
generatione altera
et populus qui cre-
abitur laudabit do-
minum.

Quia prosperit de
excelsis sancto suo,
dominus de celo in
terram aspexit.

Ne audiret gemitus
compeditorum,
ut solueret filios in
terre emptorum.

Ut annuncient in
syon nomen domi-
ni, et laudem eius
in Ierusalem.

In conueniendo po-
pulos in vanum, et
reges ut seruiant do-
mino.

Respexit ei in via
virtutis sue, pauci-
tatem dierum meo-
rum nuncia mihi.

De reuocet me in
dimideo dierum meo-
rum in generatione
et generationem an-
tistit.

In initio tu domi-
ne terram fundasti
et opera manuum
tuarum sunt celi.

earth thy glory.

For the Lord hath buylded Sion,
and shalbe sene in hys glory.

He hath regarded the spech of the
humble, and hath nat dyspyled theyr
prayer.

Let these be wrytten in another
generacion, & the people that shalbe
created shal prayse the Lorde.

For he hath looked down from his
hygh holy place, the lord hath looked
downe from heauen vnto y earth.

For to heare the waylinge of the
that be fettered, for to louse the son-
nes of them that were slayne.

That they shuld in Sion declare
the name of the lorde, & hys prayse
in Ierusalem.

In assemblyng of people together,
and kynges for to serue the lord.

I answered hym in the way of his
vertue, shewe vnto me y shourtuesle
of my dayes.

Call my not backe in the myddes
of my dayes, into the euerlastinges
of thy yere.

Fro y begynnyng thou lorde hast
layd y foundaciō of y earth, & y wor-
kes of thyne handes are y heauens.

They

The. vii. psalmes.

They shall peryshe, but thou abydest, and all shall waxe olde as a garment.

And as a couering thou shalt chaunge them, and they shall be chaunged, but thou art one and the same and thy yeares shall neuer perysh.

The sonnes of thy seruantes shall dwell together, and they? sede shall be directed for euer.

Glorie be to the father. &c.

As it was in the be. &c.

The. C. xxi. psalme.

From the deepe places haue I called vnto the (O Lorde) Lorde heare me.

Let thine eares be intentiue to the voyce of my prayer.

If thou (Lorde) wilt loke so straitly vpon synnes, o lorde who shall abyde it.

But there is mercy with the, and because of thy lawe haue I abyde the, o lorde.

My soule hath abyde in hys worde my soule hath trusted in the lorde.

From the moynynge watch vnto nyghte, let Israel truste in the Lorde.

Insperabit tu autem permanes et omnes sicut vestimentum veterascent.

Et sicut opertorium mutabis eos et mutabuntur tu autem idem ipse es et anni tui non deficient

Et filii seruorum tuorum habitabunt, et semen eorum in seculum dirigetur.

Gloria patri. &c.

Sicut erat. &c.

Psalmus. cxi.

De profundis clamauit ad te domine, domine exaudi vocem meam.

Antes tue intendentes in vocem deprecationis mee.

Si iniquitates obseruaueris domine domine quis sustinebit.

Quia apud te propitiatio est, et propter legem tuam sustinuit te domine.

Sustinuit anima mea in verbo eius, sperauit anima mea in domino.

Acustodia matutina usque ad noctem, speret Israel in domino.

The. vii. psalmes.

Quia apud domi-
num misericordia,
et copiosa apud eu
redemptio.

Et ipse redimat Is-
rael ex omnibus in-
iquitatibus eius.

Gloria patri, &
sicut erat. &c.

Psalmus. Cxlii.

Domine exau-
di orationem
meam, auribus per-
cipe obsecrationem
meam, et in veritas-
te tua exaudi me.

Et non intres in iu-
dicium meum cum
seruo tuo, quia non
iustificabitur in co-
spectu tuo omnis
viuens.

Quia persecutus est
inimicus animam
meam humiliavit
in terra vitam mea.

Collocavit me in
obscuris sicut mor-
tuos seculi et angus-
tus est super me spi-
ritus meus in me
turbatus est cor me-
um.

Memento fui dilectus
antiquorum, medi-
tatus sum in omni-
bus operibus tuis
in factis manuum
tuarum meditabar.

Expansi manus
meas ad te anima
mea sicut terra sit-
it sine aqua tibi.

Et oratio tua Domine there is mercy
and bys redemption is plenteous.

And he shall redeme Israel from
all the iniquities of it.

Glorie be to the father. &c.

As it was in the begynnyng. &c.

The. Cxlii. psalm.

Did heare my prayer, with
thyne eares perceave my de-
spyre, for thy truth sake, hear me for
thy ryghteousnes.

And entre not into iudgement w-
th thy seruaunt, for euery person ly-
upng shall not be iustified in thy
sight.

Et or the enemy hath pursued my
soule, hath brought low my lyfe in
earth.

He hath set me in darkenesse as the
deade men of the world, & my spy-
ret was vexed, my herte was trou-
bled within me.

I haue bene myndful of old dayes
I haue studyed vpon all thy wor-
kes and in the dedes of thy handes
I mused.

I haue stretched forth my handes
vnto the, my soule to the as earthe
withou t water.

Pastely

The. xij. psalmes.

Hastely heare me (o lord) my spzet
hath sayled me.

Turne not thy face from me lest
I be lyke to men discendynge into
a pytte.

Cause thy mercye to be herde of
me betymes, for in the haue I tru-
sted.

Shewe me the way where I may
walke, for vnto the haue I lyfte vp
my mynde.

Delpyer me from myne enemyes
Lord vnto the haue I fled, teache
me to do thy wyll, for thou arte my
God.

Thy good sprete shall conduce me
into the londe of rightefulnes, for
thy names sake, Lord thou shalt re-
upue me through thyne equite.

Thou shalt bypunge my soule fro
trouble, and through thy mercy dy-
stroy all myne enemyes.

And thou shalt destroye all þe mo-
lest my soule, for I am thy seruaunt.

Glorie be to the father. &c.

As it was in the be. &c.

The Antheme.

Remembre not (o lord) the faul-
tes eyther of vs or of our parētes

A iii.

ney.

Relociter exaudi
me Domine, defende
spiritus meus.

Non auertas faci-
em tuam a me, et si
milis ero descenden-
tibus in lacum.

Subitam fac mihi
bi mane misericor-
diam tuam, quia in
te speravi.

Dotam fac mihi
viam in qua ambu-
lem, quia ad te leua-
ui animam meam.

Exipe me de inimi-
cis meis Domine
ad te confugi, doce
me facere volunta-
tem tuam quia De-
us meus es tu

Spiritus tuus bo-
nus deducit me, in
terram rectam, prop-
ter nomen tuum do-
mine visitabis
me, in equitate tua.

Educes de tribula-
tione animam meam,
et in misericordia
tua disperdes in-
imicos meos.

Et disperdes omnes
qui tribulant ani-
mam meam quon-
iam ego seruus tu-
sum.

Gloria patri &c.

Sicut erat. &c.

Antiphona.

Ne reminiscaris
Domine delicta no-
stra vel parentum

nostrum neq. vni
dicta sumus de pec-
catis nostris. Par-
ce domine parce po-
pulo tuo quem rede-
misti precioso sangui-
ne tuo, ne in eternu
tristaris nobis.

Sequuntur quinque
cum psalm.

Psalms. Crix.
Ad dominum
cum tribula-
re clamavi, & exau-
diuit me.

Domine libera a-
nimam meam a la-
bis iniquis et a lin-
guadolofo.

Quid detur tibi,
aut quid appona-
tur tibi ad linguam
dolosam.

Sagitte potentis
acule cum carboni-
bus desolatoris.

Seu mihi quia in-
colatus meus pro-
longatus est, habi-
taculum habitanti-
bus cedar, multum
fuit incolatus mea.

Cum his qui ode-
rant pacem erā pa-
cificus cum loque-
bar illis impugna-
bant me gratis.

Gloria patri. &c.

Sicut erat. &c.

The. xv. psalmes.

neither take thou vengeance on our
synnes. Spare (O lord) spare thy
people, whiche thou haste redeemed
with thy precious bloude. By ne-
uer more angry with vs.

Here after followeth
the. xv. psalmes.

The. Crix. psalme.

Cryed to the Lorde whē I
was in trouble, and he her-
de me.

O Lorde deliuer my soule frome
lyeng lypes, and from a deceptful
tonge.

What maye be geue the, or what
maye be layd agaynst the, thou de-
ceptfull tonge.

The sharpe arrowes of þe myghtye,
with whote sparkelynge coles.

No is me for my resting place is
prolonged, I haue dwelled with in
habytors of Cedar, my soule was
longe in exyle.

I was peaceably with them that
hated peace, when I spake vnto the
they assaulted me causelesse.

Glorie be to the father. &c.

As it was in the be. &c.

The

The. x. psalmes.

The. Cxx. psalme.

Lifte vp myne eyes into the
hilles, from whēse helpe shall
come vnto me.

My helpe commeth from the Lord
that made heauen and earth.

He shall not suffre thy fote to app-
pe, neyther shall he that kepeth the
fall into a slombze.

So he shall neyther fall a slepe nor
slombze, which kepeth Israel.

The Lord kepeth the, the Lord is
thy defence, more then the ryghte
hande.

The Sunne shall not burne the
by daye, nor the Moone by nyght.

The lord kepeth the from all euyl
the Lorde kepeth euen thy soule.

The lorde kepe thy goynge in and
goynge out, frome thys tyme forth
and euermore.

Glozy be to the father. &c.

As it was in the be. &c.

The. Cxxi. psalme.

Reioysed in those thynges
were sayde vnto me, we shall
go into the Lordes house.

Our fete were standynge in thy
gates Jerusalem.

M. iiii.

Jerusa-

Psalmus. Lxx.

Euam oculos meos in
montes, unde venit
et auxilium mihi.

Auxilium meum
a domino, qui fecit
celum et terram.

Non det in cōmo-
tionem pedem tuū
neq; dormiet qui
custodit te.

Ecce non dormita-
bit, neq; dormiet
qui custodit Israel.

Dominus custo-
dit te, dominus pro-
tectio tua super ma-
num dexteram tuā.

Per diem sol non
urget te / neq; luna p-
noctem.

Dominus custo-
dit te ab omni ma-
lo, custodiat animā
tuā dominus.

Dominus custodi-
at introitum tuum
et exitum tuum, ex
hoc nunc et usq; in
seculum.

Gloria patri. &c.
Sicut erat. &c.

Psalmus. Cxxi.

Etatus cū in
his que dicta
sunt mihi, in domū
domini ibimus.

Stantes erant pe-
des nostri in atriis
tuis Jerusalem.

The

The. xv. psalmes.

Jerusalem qui edi-
ficatur ciuitas, cuius
participatio ei
inibi pluri.

Jerusalem which is buylded lyke
a cytye whose participacions is
within it selfe.

Illuc enim ascen-
derunt tribus, tri-
bus Domini, testi-
monium Israel ad
confitendum nomi-
ni Domini.

For there ascended the tribes eue
the trybes of the Lorde, the testy-
mony of Israel to acknowledge the
Lordes name.

Quia illic sederunt
sedes in iudicio, ses-
des super domum
David.

For there sate the sytters in iud-
gement euen the seate of the house
of Dauid.

Rogate que ad pa-
cem sunt Ierusalē,
et abundantia dili-
gentibus te.

Praye ye for the peace of Ierusa-
lem, and abundance is to the that
loue the.

Fiat pax in virtute
tua, et abundan-
tia in muribus tuis

Let peace be made through thy
vertue and plentuousnesse in thy
houses.

Propter fratres
meos et proximos
meos loquebar pa-
cem de te.

For my brothers & kynreds sakes
I prayed peace for the.

Propter domum
Domini Dei nostri
quesiui bona tibi.

For the house of our lord God, I
besought good thynges for the.

Gloria patri. &c.
Sicut erat. &c.

Glozy be to the father. &c.

As it was in the begynnynge. &c.

Psalmus. Cxvii.

The. Cxvii. psaline.

Ad te lenant
oculos meos
qui habitas in celis

Unto the haue I lyfte vp myn
eyes, which inhabyteth the
heauen.

Eccce sicut oculi ser-
uorum in manibus
dominorum suorum.

Euen lyke as the eyes of seruaun-
tes wayte at the handes of theyr
maysters.

As

As the eyes of an handemayde be
at the handes of her maysters, euē
so be our eyes vpon the Lorde our
God vntyll he haue mercy on vs.

Haue mercy on vs o Lorde haue
mercy on vs, for we are fulfylled w
moche vylpynesse.

For oure is fylled very moch, be
ynge scorned of theryche, and dis
pyled of the proude.

Glorie be to the father. &c.

As it was in the be. &c.

Except the Lord had bē amōg
vs (let Israell nowe speake)
except the lord had ben among vs.

When men rose agaynste vs, per
aduenture myght haue swallowed
vs bp quykke.

When they? surye was greate a
gaynst vs, peraduenture the water
might haue souped vs bp.

Oure soule hath passed ouer a ry
uer, our soule peraduenture myght
haue passed ouer a water intolle
rable.

Blessed be the Lorde, which hath
nat suffred vs to be caughte wyth
they? teth.

M b.

Our

Sicut oculi ancilla
le in manibus do
mine sue, ita oculi
nostri ad dominum
deum nostrum, do
net miseriator nos
sui.

Miserere nostri do
mine, miserere nos
sui, quia multū res
pleti sumus despec
tione.

Quia multum res
pleta est anima nos
tra obprobrium a
bundantibus et de
spectio superbis.

Gloria patri. &c.
Sicut erat. &c.

Psalmus. cxi.

Nisi quia dñs
erat in nobis
dicat nunc Israel,
nisi quia dominus
erat in nobis.

Cum exurgerent
homines in nos, for
te viuos deglurisset
nos.

Cum irascitur fu
ros eorum in nos, for
sitan aqua obsober
isset nos.

Transiente pertran
sivit anima nostra
forsitan pertransi
set anima nostra a
quam intollerabile

Benedictus domi
nus qui non dedit
nos in captionem
dentibus eorum.

The. xv. psalmes.

Anima nostra si-
cut passer erepta
est de laqueo venā-
cium.

Laqueus contritus
est et nos liberati
sumus.

Adultorū nostrū
in nomine domini,
qui fecit celū & terrā

Gloria patri. &c.
sicut erat. &c.

Psalmus. Cxxviii.

Qui confidit
in domino si-
cut mons syon, non
commouebitur in
seculum qui habitat
in Ierusalem.

Montes in circuitu
eius et dominus
in circuitu populi,
ex hoc nunc et usque
in seculum.

Quia non relin-
quet dominus vir-
gam peccatorū, sup-
plexem iustorum ut
non extendant iusti
ad iniquitatem ma-
nus suas.

Bene fac domine,
bonis et rectis cor-
de.

Deuclnantes autē
in obligationes ad-
ducit dominus cum
operantibus iniqui-
tatem pax super Is-
rael.

Oure soule hath bene deliuered
euen as a sparow from the fowlers
snare.

The snare is worne out, and we
are deliuered.

Our helpe consisteth in the name
of the Lorde, whiche made heauen
and earth.

Glozy be to the father. &c.

As it was in the be. &c.

The Cxxviii. psalme.

They that trust in the lorde,
as a mountayne of syon,
he shal neuermore be moued, which
inhabiteteth Ierusalem.

Mountaynes are in the cirkuyte
of it, and the lord is in the cirkuite
of hys people, from this tyme forth
and euermore.

Nor the lorde shall not leue þe rod-
de of synners, vpon the lotte of the
iust, lest the iuste shuld extēd theyr
handes vnto synne.

Do well (O lorde) to the good and
bryght in herte.

But those that swarue the lorde
shall brynge into bondes with the
that worke wyckednesse, peace be
vpon Israell.

Glozy

The .xv. psalmes.

Glorie be to the father. &c.

As it was in the be. &c.

The .Cxxv. psalme.

Whan the lord turneth
agayn, the captiuite of
Syon, then shall we be

lyke vnto them that dreame.

Our mouth is fylled wth laugh
ter, and our tonge with ioye.

Then shall it be sayde amonge the
Heathen, the lord hath done greate
thynges for them.

Yee the Lord hath done greate
thynges for vs alrede, wherfore we
reioyse.

Turne our captiuyte (O lord) as
the ryuer in the South.

They that sowe in teares, shall re
pe in ioye.

They that went forth wepyng &
sowed theyr seede, shall come with
ioye, & bryng theyr sheues wth them.

Glorie be to the father. &c.

As it was in the be. &c.

The .Cxxvi. psalme.

Excepte the lord buyde the
house, theyr labour is but
vayne that buyde it.

Excepte

Gloria patri. &c.

Sicut erat. &c.

Psalmus. C. xxv.

Ronvertens
do Dominus
captiuitatem syon,
facti sumus sicut
consolati.

¶ Tunc repletū est
gaudio os nostrum
et lingua nostra ex
ultatione.

¶ Tunc dicent inter
gentes, magnifica
uit domini facere
cum eis.

¶ Magnificauit do
minus facere nobis
cum, facti sumus le
tantes.

¶ Conuertere domine
captiuitatē nostrā,
sicut torrens in au
stero.

¶ Qui seminant in
lachrymis, in exulta
tione metent.

¶ Santes ibant & se
bant, mittentes se
mina sua, venietes
autem venient cum
exultatione, portan
tes manipulos su
os.

Gloria patri. &c.

Sicut erat. &c.

Psalmus. cxxvi.

Nisi dominus
edificauerit
domum, in vanum
laborauerunt qui
edificant eam.

The .xv. psalmes.

Nisi dominus er-
godierit ciuitatem
frustra uigilat qui
custodit eam.

Tantum est uobis
ante lucem surgere
surgite post sedes
estis qui manduca-
tis panem doloris.

Cum dederit dilec-
tis suis somnium,
ecce hereditas do-
mini filii merces fru-
ctus ventris.

Sicut sagitte in
manu potentis, ita
filiis excussorum.

Beatus uir qui im-
pleuit desideria su-
um ex ipsis, non con-
fundetur, cum loque-
tur inimicis suis in
porta.

Gloria patri. &c.
Sicut erat. &c.
Psalmus .Cxxvii.

Bati omnis
qui timeat do-
minum qui ambu-
lant in uis eius.

Labores manu-
tuarum quia man-
ducabis. beatus es
et bene tibi erit.

Agor tua sicut be-
tis abundans in la-
teribus domus tue.

Except the Lorde kepe the ctye,
that watche man waketh but in
bayne.

It is but losse labour that ye ryle
bp early, aryle after your sytting
ye that ate the breade of sorowful
nelle.

When he hath geuen slepe to hys
welbeloued, lo the heritage of the
Lordes chyl dren, the reward of the
fruyt of the wombe.

Lyke as the arrowes in the hande
of the Gyant, euen so are the chyl-
dren of synners.

Happy is the man that hath hys
desyre full of them, he shall not be
ashamed when he shall speke w hys
enemyes in the gate.

Glorie be to the father. &c.

As it was in the be. &c.

The .Cxxviii. psalme.

Blessed are all they that fear
the Lorde and walke in hys
wayes.

Eor thou shalt eate the labours
of thyne owne handes, o happy art
thou, and it shall go well with the.

Thy wyfe shall be as a fruytfull
vyne vpon þ walles of thy house.

Thy

The. xv. psalmes.

Thy chyldre lyke the Olyue brast
thes round aboute thy table.

So thus shall the man be blessed
whereth the Lord.

The Lorde blesse the oute of Sion,
that thou mayste se Jerusalem in
prosperite all thy lyfe longe.

Ye thou mayste se thy chyldrens
chyldren, & peace vpon Israel.

Glorie be to the father. &c.

As it was in the be. &c.

The. Cxxviii. psalme.

Many a tyme haue they fou-
ght agaynste me frome my
youth vp may Israel now saye.

Ye many a time haue they fought
against me, from my youth vp, but
they haue not ouercome me.

The vngodly buylded vpon my
backe, & prolonged theyr iniquite.

But the ryghteous Lorde hath
betwene the neckes of the vngodly in
peces.

Let them be confounded and tur-
ned backwarde, as many as haue
euyl wyll at Sion.

Let them be euen as the haye vpon
the house toppes, which wyddereth
before it be plucked vp.

ndherof

Erit sicut novelle
oliv arum, in
circuitu mensae tue.

Ecce sic benedic-
tur homo qui timet
dominum.

Benedicat tibi do-
minus ex Sion, et
videas bona Jerus-
salem omnibus die-
bus vite tue.

Et videas filios
filiorum tuorum, pa-
cem super Israel.

Gloria patri. &c.

Sicut erat. &c.

Psalmus. Cxxviii.

Sepe expugna-
verunt me a iu-
ventute mea, dicat
nunc Israel.

Sepe expugnava-
runt me a iuventa-
te mea, etenim non
potuerunt michi.

Supra dorsum me-
um fabricaverunt
peccatores, prolon-
gaverunt iniquita-
tem suam.

Dominus iustus
concidet cervices
peccatorum.

Confundantur et
converterantur retro
sum omnes qui ode-
runt Sion.

Erit sicut fenem
secorum, quod pri-
us euellatur era-
ruit.

The. xlv. psalmes.

De quo non imple-
bit manum suam
qui metet, et sinum
qui manipulos col-
liget.

Et non dixerunt
qui preteribant be-
nedictio domini su-
per vos, benedixi-
mus vobis in no-
mine domini,
Gloria patri. &c.
Sicut erat. &c.

Psalmus. Cxxix.

De profundis
clamaui ad
te domine, domine
exaudi vocem meam.

Antes aures tue in-
tendentes in vocem
deprecationis mee.

Si iniquitates ob-
seruaueris domine
domine quis susti-
nebit.

Quia apud te pro-
pitiatio est et propi-
ter legem tuam susti-
nui te domine.

Sustinuit anima
mea in verbo eius,
sperauit anima mea
in domino.

Acustodia matu-
tina tua usque ad noctem
speret Israel in do-
mino.

Quia apud domi-
num misericordia
et copiosa apud eu
redemptio,

A herof the mother wyl not fyll
his hande, neyther he that byndeth
by the shenes hys bosome.

So that they which go by, say not
so moche as the lord prosper you,
we wish you good lucke in y name
of the Lorde.

Glorie be to the father. &c.

As it is was in the be. &c.

The. Cxxix. psalme.

Out of the deepe called I vnto
the lorde (O lorde) heare my
boyce.

O let thyde eares consyder well y
boyce of my complaynte.

If thou (Lorde) wylt be extreme to
marke oure iniquities (O Lorde)
who maye abyde it.

But there is mercy with the, and
bycause of thy lawe haue I abyden
the (O Lorde.)

My soule hathe abyden in hys
worde, my soule hath trusted in the
Lorde.

From y moynynge watch vntyll
nyght, let Israel trust in the Lord.

For with the Lorde there is mer-
cy and hys redemptyon is plen-
teous.

And

The .xv. psalmes

**And he shall redeme Israel frome
all his synnes.**

Glorie be to the father. &c.

As it was in the be. &c.

The .Cxx. psalme.

**I Dyd I am not hye mynded
I haue no proude lokes.**

**I do not exercyse my selfe in great
matters, which are to hye for me.**

**Yf I dyd not thynke mekely, but
dyd exalte my soule.**

**As a wenelynge is frome hys mo-
ther, so is the retribulacion in my
soule.**

**Let Israel trust in y lord fro this
tyme forth and euer more.**

Glorie be to the father. &c.

As it was in the be. &c.

The .Cxxi. psalme.

**I orde remembre Dauid & al
hys troubles.**

**Howe he sware vnto the Lorde &
bowed a bowe, vnto the myghtye
one of Jacob.**

**I wyll not come within the taber-
nacle of my house, no: clymme into
my bedde.**

**I will not suffre myne eyes to sle-
pe no: myne eye liddes to close.**

Vntyll

**Et ipse redimet Is-
rael ex omnibus in-
iquitatibus eius.**

Gloria patri, &c.

Sicut erat, &c.

Psalmus .Cxx.

**Domine non
est exaltatum
cor meum neque elati
sunt oculi mei.**

**Neque ambulavi in
magnis, neque in mi-
rabilibus super me.
Si non humiliter
sentiebam, sed exal-
taui animam meam.**

**Sicut ablactatus
super matrem sua
ita retributio est a-
nima mea.**

**Speret Israel in
domino ex hoc nunc
et usque in seculum.**

Gloria patri, &c.

Sicut erat, &c.

Psalmus .Cxxi.

**Memento Do-
mine Dauid
et omnis mansue-
tudinis eius.**

**Sicut iurauit do-
mino vorum vou-
uit Deo Jacob.**

**Si introiero in ta-
bernaculum domus
mee, si ascendero in
lectum strati mei.**

**Si dederis somnum
oculis meis, et pal-
pebris meis dormi-
tationem, et requiem
temporibus meis.**

The. xlv. psalmes.

De quo non imple-
bit manum suam
qui metet, et sinum
qui manipulos col-
liget.

Et non dixerunt
qui preteribant be-
nedictio domini su-
per vos, benedixi-
mus vobis in no-
mine domini,
Gloria patri. &c.
Sicut erat. &c.

Psalmus. Cxxix.

De profundo
clamaui ad
te domine, domine
exaudi vocem meam.

Antes aures tue in-
tendentes in vocem
deprecationis mee.

Si iniquitates ob-
seruaueris domine
domine quis susti-
nebit.

Omnia apud te pro-
pitiationis est et propi-
ter legem tuam susti-
nuit te domine.

Sustinuit anima
mea in verbo eius,
sperauit anima mea
in domino.

A custodia matu-
tina usque ad noctem
speret Israel in do-
mino.

Omnia apud domi-
num misericordia
et copiosa apud eu
redemptio.

Theros of the mower wyl not fyl
his hande, neyther he that byndeth
by the sheues hys bosome.

So that they which go by, say not
so moche as the lord prosper you,
we wish you good lucke in y name
of the Lorde.

Glorie be to the father. &c.

As it is was in the be. &c.

The. Cxxix. psalme.

Out of the deepe called I vnto
the lorde (O lorde) heare my
boyce.

O let thyde eares consyder well y
boyce of my complaynte.

If thou (Lorde) wylt be extreme to
marke oure iniquities (O Lorde)
who maye abyde it.

But there is mercy with the, and
bycause of thy lawe haue I abyden
the (O Lorde.)

My soule hathe abyden in hys
worde, my soule hath trusted in the
Lorde.

From y mornynge watch vntyll
nyght, let Israel trust in the Lord.

For with the Lorde there is mer-
cy and hys redemptyon is plen-
teous.

And

The. x. psalmes

**And he shall redeme Israel frome
all his synnes.**

Glorie be to the father. &c.

As it was in the be. &c.

The. Cxx. psalme.

**I Dyd I am not hye mynded
I haue no proude lokes.**

**I do not exerceyse my selfe in great
matters, which are to hye for me.**

**Yf I dyd not thynke mekely, but
dyd exalte my soule.**

**As a wenelynge is frome hys mo-
ther, so is the retribulacion in my
soule.**

**Let Israel trust in y^e lord fro this
tyme forth and euermore.**

Glorie be to the father. &c.

As it was in the be. &c.

The. Cxxi. psalme.

**I orde remembre Dauid & al
hys troubles.**

**Howe he sware vnto the Lorde &
bowed a bowe, vnto the myghtye
one of Jacob.**

**I wyll not come within the taber-
nacle of my house, nor clymme into
my bedde.**

**I will not suffre myne eyes to sle-
pe nor myne eye liddes to close.**

Vntyll

**Et ipse redimet Is-
rael ex omnibus ini-
quitatibus eius.**

Gloria patri, &c.

Sicut erat, &c.

Psalmus. Cxx.

**Domine non
est exaltatum
cor meum neque elati
sunt oculi mei.**

**Neque ambulavi in
magnis, neque in mi-
rabilibus super me.**

**Si non humiliter
sentiebam, sed exal-
taui animam meam.**

**Sicut ablactatus
super matrem sua
ita retributio est ani-
ma mea.**

**Speret Israel in
domino ex hoc nunc
et usque in seculum.**

Gloria patri, &c.

Sicut erat, &c.

Psalmus. Cxxi.

**Memento Do-
mine Dauid
et omnis mansue-
tudinis eius.**

**Sicut iurauit do-
mino vorum vov-
uit Deo Jacob.**

**Si introiero in ta-
bernaculum domus
mee, si ascendero in
lectum strati mei.**

**Si dederō somnum
oculis meis, et pal-
pebris meis dormi-
tationē, et requiem
temporibus meis.**

Donec inueniam
locum domino, ta-
bernaculum deo Ja-
cob.

Ecce audiuimus
eum in effrata, in-
uenimus eum in ca-
pis silue.

Introibimus in ta-
bernaculum eius, ad-
orabimus in loco ubi
steterunt pedes
eius.

Surge domine in
requiem tuam, tu &
archa sanctificatio-
nis tue.

Accordatos tui in-
dignantur iusticiam:
et sancti tui & ultet
reioyse.

Propter dauid ser-
uum tuum, non auer-
te a faciem Christi-
tui.

Inuauit dominus
dauid ueritatem et
non frustrabitur eu-
de fructu uentris
tui ponam super se-
dem tuam.

Gladius ierunt fi-
lii tui testamentum
meum & testimonia
mea hec que docebo
eos.

Et filii eorum, usque
in seculum sedebunt
super sedem tuam.

Quoniam elegit
dominus syon, ele-
git eam in habita-
tionem sibi.

Et requies mea
in seculum seculi.

Untyll I fynde out a place for the
Lorde, an habytacion for the God
of Jacob.

Howe herde the same at Ephrata,
and founde it in the wooddy feldeg

We wyll go into hys tabernacle,
and fall downe before hys fote stole,

Hyse (O lorde) into thy restynge
place, thou and the arke of thy
strength.

Let thy prestes be clothed wyth
ryghteousnesse, and let thy sayntes
reioyse.

For thy seruaunte Dauids sake
turne not awaye the presence of
thyne anoynted.

The Lorde hath made a faythfull
oth vnto Dauid, and he shall not
shynke from it, of the fruyte of thy
body shall I set vpon thy seate.

If thy chyldren wyll kepe my coue-
naunt, and my testymonye that I
shall lerne them.

They? chyldren also shall syt vpo
thy seate for euer more.

For the Lorde hath chosen Syon
to be an habitacion for hym selfe
hath he chosen her.

Hyse shall be my rest, here wyll I
dwell,

The. xv. psalmes.

Dwell, for I haue a delyste therein.
I wil blesse her wedowes with in-
crease, and wyll satisfye her power
with breade.

I wyll decke her prestes w health
and her sayntes shall reioyse and
be glad.

There shall I make the hozne of
Dauid to flozyshe, I haue ordeyned
a lanterne for myne anoynted.

As for hys ennemyes I shall cloth
them with shame, but vppon hym
selfe shall hys owne flozyshe.

Glozy be to the father. &c.

As it was in the begynnyng. &c.

The. Cxxii. psalme.

Behold howe good & ioyfull
a thyng it is brethzen to
dwell together in vnite.

It is lyke the precious oyntment
vpon the heade, that ranne downe
vpon the beard euen vnto Aarons
beerde.

And wente downe to the skyztes
of hys clothynge.

As yke the dewe of Hermō, whyche
fell vpon the hyll of Syon.

For there the Lord promysed his
blessynge and lyfe for euermore.

Glozy

habitabo quoniam
elegi eam,

Uduam eius be-
nedictam, pauperes
eius saturabo pan-
ibus,

Sacerdotes eius
induam salutaris, et
sancti eius exultati-
one exultabunt.

Illuc produci cor-
na dauid parauit lu-
cernam christo in eo

Inimicos eius in-
duam confusione,
super ipsū autē ef-
lozebit sanctificas-
tio mea.

Gloria patri. &c.
Sicut erat, &c.

Psalmus. cxxii.

Ecce quam bo-
num et quam
iocundum, habita-
re fratres in unum

Sicut unguentum
in capite, quod des-
cendit in barbam da-
uid Aarons.

Quod descendit in
oriam vestimenti eius.

Sicut ros hermon
qui descendit in mo-
tem syon.

Quoniam illic ma-
dauit dominus be-
nedictionem et uitam
usque in seculum.

Gloria patri, &c.
Sicut erat, &c.

Psalmus, C. ccciii.

Ecce nunc be-
nedicite domi-
nū omnes serui do-
mini,

Qui statis in do-
mo domini in atriis
domus dei nostri.

In nobis extol-
lite manus vestras
in sancta, et benedi-
cite dominum.

Benedicat te dñs
ex syon, qui fecit ce-
lum et terram.

Gloria patri, &c.
Sicut erat, &c.

Antiphona.

Re-mem-is-caris do-
mine delicta nostra
vel parentū nostro-
rum neq; vindictā
sumas de peccatis
nostris. Parce do-
mine parce populo
tuo quem redemisti
preciosa sanguine
tuo, ne in eternum
irascaris nobis,

The. xv. psalmes.

Glorie be to the father. &c.
As it was in the be. &c.

The Cxxv. psalme.

Behold, o prayse the Lord al-
ye seruauntes of the Lorde.
ye that stande in the house of the
Lorde in the house of our God.

Olyste bp youre handes in the
nyght to the sanctuary and prayse
the Lorde.

The lorde whiche made heauē and
earth, blesse the out of Syon.

Glorie be to the father. &c.
As it was in the be. &c.

The anthem.

Remembre not (o Lorde) the faul-
tes eyther of vs or of our Parētes,
neyther take thou vengeaunce on
our synnes. spare (o Lorde) spare
thy people, whiche thou haste rede-
med with thy precious blode, be ne-
uermore angre with vs, but mercy-
full heare vs cryeng vnto the. And
graunt also all the sayntes busely
to pray for vs and bouchsafe mer-
cyfully to heare vs by Chyiste our
Lorde. So be it.

The significacion of thys
worde Letany.

Manner.

Letany.

Mauricius Bysshoppe of
Mienne, what tyme that a
terrible earthquake fell in
his prouince, Leo the fyrst the beyng
Bysshoppe of Rome, caused the peo-
ple to assemble and to go together
in a longe aray, prayeng & callynge
vpon God, which thyng now we call
procession, bycause we vse in the same
to procede or go forth. Here of it ca-
me that when any greuous plage
was, eyther sende by God amonge
the people, or any soden chaunce of
gladnes chaunced procession hath al-
wayes ben vsed, some tyme to paci-
fy goddes wrath, and somtyme to
thanke hym of hys benefytes. For
this cause dyd Agapetus byshop of
Rome fyrst institute that processio
shuld be done euery sodaye throug-
hout the yeare, & after hym Gregory
in the tyme of a commō pestylence
caused more solēpne ordre and syn-
gynge to be vsed therin, and orden-
ned this seruyce called (Letany)
whiche is a Greke worde and as
moche in Englyshe to saye as (sup-
plycacyon or prayer) whereof it
hath taken hys name bycause
N is. that

The Letany.

bycause that in our generall Pro-
cessions and rogacio dayes prayer
and supplicacion is made vnto god
for all the people, and from estates ac-
cordynge to the counsaile of saynte
Paule. i. Timothei. ii. and dyuers
other examples of scryptures.

A pie cleyson
hysse cley-
son.

A pie cleyson.

Pater de celis de-
us, miserere nobis.

Ali redemptor mi-
di deus. Miserere
nobis.

Spiritus sancte de-
us. Miserere nobis
Sancta Trinitas
vnus deus. Misere-
re nobis.

Sancta marie vir-
go et mater Dei.

Ora pro nobis.

Sancte Michael

Ora pro nobis

Sancte Gabriel

Ora pro nobis

Sancte Raphael

Ora pro nobis.

Omnes sancti an-
geli, et archangeli.

Orate pro nobis.



Orde haue mercye on
vs.

Christ haue mercy on
vs.

Orde haue mercye on
vs.

God the father of heauē haue mer-
cye on vs.

Goddes sonne redemer of þe worlde
haue mercy on vs.

God the holy goost, haue mercy on
vs.

Holy Trynyte on God, haue mer-
cy on vs.

Holy Mary byrgyn and mother
of God, praye for vs.

Saynt Michael praye for vs.

Saynt Gabriel praye for vs.

Saynt Raphael praye for vs.

All holy Angels and archan-
gels praye for vs.

The Letany.

All order of holy spirytes praye.

Saynt Johan Baptyst praye.

All holy Patriarches and Pro-
phetes

Saynt Peter

Saynt Paule

Saynt Andrewe

Saynt Johan

Saynt James

Saynt Thomas

Saynt Phylpp

Saynt James

Saynt Mathewe

Saynt Bartholome

Saynt Symon

Saynt Thathe

Saynt Mathe

Saynt Barnabe

Saynt Marke

Saynt Luke

All holy Apostles and Euangeli-
stes

All holy disciples and innocentes
praye for vs

Saynt Steuen

Saynt Clement

Saynt Timothe

Saynt Dionise

All holy martyrs

praye for vs

praye for vs

praye for vs

praye for vs

praye for vs

praye for vs

praye for vs

praye for vs

praye for vs

praye for vs

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praye for vs

praye for vs

praye for vs

*Omnes sancti bea-
torum spirituum or-
dines ora.*

*Sancte Iohannes
Baptiste ora.*

*Omnes sancti pa-
triarche et Prohes-
te. orate pro nobis.*

Sancte Petre, ora.

Sancte Paule, ora.

Sancte Andree, ora.

*Sancte Iohannes
Ora pro nobis.*

Sancte Iacobe ora.

*Sancte Thoma
Ora pro nobis.*

*Sancte Philippe
Ora pro nobis.*

Sancte Iacobe, ora.

*Sancte Mathee
Ora pro nobis.*

*Sancte Bartholo-
mee ora pro nobis.*

Sancte Simo ora.

*Sancte Thadde
Ora pro nobis.*

Sancte Mathia ora.

*Sancte Barnabe
Ora pro nobis.*

Sancte Marce ora.

Sancte Luce ora.

*Omnes sancti apo-
stoli et Euangelisti
Orate pro nobis.*

*Omnes sancti disci-
puli et innocentes.*

Orate pro nobis.

*Sancte Stephane
Ora pro nobis.*

Sancte Clemens ora.

*Sancte Timothe
Ora pro nobis.*

Sancte Dionisi, ora.

*Omnes sancti mar-
tyres orate pro nobis*

The Letany.

O mnes sancti con-
fessores. **O**rate

Sancta Anna ora.

Sancta Elizabeth

Ora pro nobis.

Sancta Maria mag-

dalena ora.

Sancta martha ora

O mnes sancti vir-

gines **O**rate.

O mnes sancti elec-

ti dei **O**rate,

Propitius esto par-

te nobis Domine.

E b omni malo. Li-

bera nos domine.

E b insidiis diabo-

li. Libera nos domi-

ne.

E dampnatione

perpetua. Libera

nos domine.

E b imminentibz

peccatorum nostro-

rum periculis. Libe-

ra nos domine.

E b infestationibz

demonum. Libera

nos domine.

E spiritu fornicar-

tionis. Libera nos

domine.

E b appetitu in-
anis glorie. Libera

nos domine.

E b omnibus im-

mundiciis mentis &

corporis. Libera

nos domine.

E b omni ira et o-

dio et oi mala volu-

tate. Libera nos.

E b immundis co-

gitationibus. Libe-

ra nos domine.

E cecitate cordis.

Libera nos domine

A ll holy cōfessors praye for vs

S aynt Anne praye for vs

S aynt Elizabeth praye for vs

S aynt Marye Magdalene

praye for vs.

S aynt Martha pray for vs

A ll holy byrgens praye for vs

A ll holy sayntes praye for vs

G e mercyfull, spare vs o Lorde.

H or all euell, Lorde delyuer vs.

H orme the waytes of the deuell,

Lorde delyuer vs.

H orme endles dampnacion lorde

delyuer vs.

H orme ymmynet parell of our sin

nes, Lorde delyuer vs.

H orme the assaultes of deuels,

Lorde delyuer vs.

H orme the spyryte of fornicacion,

Lorde delyuer vs.

H orme the desyre of vayne glory,

Lorde delyuer vs.

H orme all vnclenes of body & soule

Lorde delyuer vs.

H orme wrath and hate & all euell

wyll, Lorde delyuer vs.

H orme vnclene thoughtes, Lorde

delyuer vs.

H orme blyndnes of herte, Lorde

delyuer

The Letany.

delyuer vs.

From lyghtenyng and tempest,
Lorde delyuer vs.

From sodayne and bryprouyded
death, Lorde delyuer vs.

By the mystery of thy holy incar-
nacion, Lorde delyuer vs.

By thy natyvyte, Lorde delyuer
vs.

By thy circumcision, Lorde dely-
uer vs.

By thy baptisme, Lord delyuer vs.

By thy fastyng, Lord delyuer vs.

By thy crosse and passion, Lord de-
lyuer vs.

By thy precious death, Lorde de-
lyuer vs.

By thy glorious resurreccion,
Lorde delyuer vs.

By thy meruelous ascencion,
Lorde delyuer vs.

By the grace of the holy gooste,
Lorde delyuer vs.

In the houre of deth, Lorde soc-
coure vs.

In the daye of iudgement, Lorde
delyuer vs.

O ye synners, praye the to heare
vs.

A fulgure et tēpe-
state, Libera nos
domine.

A subitanea et im-
prouisa morte. Libe-
ra nos domine.

*P*er misterium scē-
te incarnationis tue
Libera nos Dñe,

*P*er natiuitatem
tuam. Libera nos
domine.

*P*er sanctam cir-
cumcisionem tuam
libera nos domine.

*P*er baptismū tu-
um. Libera nos do-
mine.

*P*er ieiunium tuū
libera nos domine.

*P*er passionem et
crucem tuam. Libe-
ra nos domine.

*P*er preciosa mor-
tem tuam. Libera.

*P*er gloriosam re-
surrectionem tuam
libera nos domine.

*P*er admirabilem
ascensionem tuam.
libera nos domine.

*P*er gratiā sancti
spiritus paraclyti.
libera nos domine.

*I*n hora mortis suc-
curre nobis domine

*I*n die iudicii. Li-
bera nos Domine.

*P*ecatores. Ec-
cogamus audi nos.

A. iiii.

That

The Letany.

At pacē nobis do-
nes, Te rogamus
audi nos.

At mīa tua, et pie-
tas tua nos semper
custodias, te roga-
mus audi nos.

At ecclesiam tuā
regere et defendere
digneris. Te roga-
mus audi nos.

At regi nostro et
principibus nostris
pacem et ueram cō-
cordiam, atq; uictō-
riam donare digne-
ris, te rogamus.

At episcopos et
antistites nostros,
et omnes congrega-
tiones illis in statu
religione conserva-
re digneris. Te ro-

At cōgregationes
olim sanctorum in
tuo sancto seruicio
cōseruare digneris.
Te rogamus audi.

At cunctum popu-
lum christianū pre-
ciolo sanguine tua
redēptione conser-
uare. Te rogamus

At omnibus bene-
factoribus nostris
sepiterna bona re-
tribuas. Te roga-

At aīas nostras et
parentum nostrorū
ab eterna damnati-
one eripias. Te ro-
gamus audi nos.

At fructus terra
dare et conseruare
digneris. Te roga-

At hat thou geue vs peace, we pray
the to heare vs.

At hat thy mercye and thy pytye
māye euer preserue vs, we praye the
to heare.

At hat thou vouchsafe to gouerne,
and kepe thy churche we praye the
to heare vs.

At hat thou geue prāce, concord and
victory to our kyng and prynces,
we praye the.

At hat thou kepe all our Bysshop-
pes and prelates in holy religion,
we praye the to.

At hat thou kepe all the congrega-
tion of sayntes in thy holy seruice,
we praye the.

At hat thou preserue all christē peo-
ple, whiche thou hast redeemed with
thy precious bloude, we praye to.

At hat thou geue all oure benefac-
tors euerlastyng benefytes, we
praye the to heare vs.

At hat thou wylt delyuer the sou-
les of vs, and oure parentes frome
eternal damnacion, we praye the
to heare vs.

At hat thou vouchsafe to geue and
preserue the frutes of the earthe,
we

ius subd. nov.

It oculos misericordie tue super nos educere digneris, et rogamus audi.

Obsequium servitutis nostrae ratioabile facias. **Te** rogamus audi nos

Ut mētes nostras
ad celestia desideria
trahas. Te rogam⁹
iudi nos.

Te miseras pau-
perum et captiuo-
rum intueri et rele-
uare digneris. **T**e
rogamus audi nos

Et omnibus fide-
libus vivis & defūc-
tis requiem eternā
dones. Te rogam⁹
audi nos.

Ut nos exaudire
digneris. **R**ogamus
audire nos.

Fili dei, **Te**roga.
Fili dei, **Te**roga.
Fili dei, **Te**roga.

ay Ignis dei qui tol-
bs lis peccata mundi.
exaudinos domine

ay **A**gnus dei qui tol
bs lis peccata mundi,
parce nobis domi-
ne.

agnus dei qui tol
lis peccata mundi,

1200

He called the Golden Lick

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11^o Regeneration of the
12^o The History of the
13^o The Great Northern War
14^o The Great Northern War
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Maquette of new pedestal for the 159,

De pace nobis do-
nes. Te rogamus
audi nos.

Ut mia tua, et pie-
tas tua nos semper
custodias, te roga-
mus audi nos.

Ut ecclesiam tuam
regere et defendere
digneris. Te roga-
mus audi nos.

Ut regi nostro et
principibus nostris
pacem et ueram co-
cordiam, atque uero
etiam donare digne-
ris, te rogamus.

Ut episcopos et
antistites nostros,
et omnes congrega-
tiones illis in statu
religione conserva-
re digneris. Te ro-

Ut congregationes
dum sanctorum in
tuo sancto seruicio
conservare digneris.

Te rogamus audi.

Ut cunctum popu-
lum christianum pre-
cioso sanguine tua
redemptione conser-
uare. Te rogamus

Ut omnibus bene-
factoribus nostris
sepieterna bona re-
tribuas. Te roga-

Ut animas nostras et
parentum nostrorum
ab eterna damnati-
one eripias. Te ro-
gamus audi nos.

Ut fructus terre
dare et conservare
digneris. Te roga-

tol
pi
les
ete
tol
al
pre

sur fact

22

The Letany.

We praye the to heare vs.

That thou vouchsafe to caste vpon vs thy mercyfull eyes, we praye the to heare vs.

That thou do cause the obsequi of our seruice to be acceptable, we praye the to heare vs.

That thou do plucke vpon our myn des vnto heauēly desyres, we praye the to heare vs.

That thou vouchsaue to beholde and releue the miserie of the poore and the captiue, we praye the to.

That thou geue euerlastyng reste to all that beleue in the both quych and dead, we praye the to.

That thou vouchsaue to hear vs we praye the to heare vs.

Sonne of God, we praye the.

Sonne of God, we praye the.

Sonne of God, we praye the.

O lambe of God, that takest away the synne of the worlde, heare vs Lorde.

O lambe of God that takest away the synne of the worlde, spare vs Lorde.

O lambe of God that takest away the synne of the worlde, haue mercy.

Our Lord

mus audi nos.

Ut oculos misericordie tue super nos reducere digneris, te rogamus audi.

Ut obsequium seruitutis nostre rationabile facias. Te rogamus audi nos

Ut mentes nostras ad celestia desideria erigas. Te rogamus audi nos.

Te miseras pauperum et captiuorum intueri et releuare digneris. Te rogamus audi nos

Ut omnibus fidelibus vniuersis defunctis requiem eternam dones. Te rogamus audi nos.

Ut nos exaudire digneris. Te rogamus audi nos.

Fili dei, Te roga. Fili dei, Te roga. Fili dei, Te roga.

Agnus dei qui tollis peccata mundi, exaudi nos Domine

Agnus dei qui tollis peccata mundi, parce nobis Domine.

Agnus dei qui tollis peccata mundi,

miserere nobis
Kyrie eleison.
Christe eleison.
Kyrie eleison.

Pater noster: &c.
Et ne nos. &c.
Sed libera. &c.

Versus.

Peccati nostri cum
patribus nostris.

Responsum.
Iniquitate egimus in
iniquitatem fecimus.

Versus.

Domine non secus
dum peccat a nostra.
facias nobis.

Responsum.
Domine secundum in-
iquitates nostras fa-
cias nobis.

Versus.

Ostende nobis do-
mine misericordiam tuam.

Responsum.
Et salutare tuum
da nobis.

Versus.

Et veniat super
nos misericordia
tua domine.

Responsum.
Salutare tuum se-
cundum eloquium
tuum.

Versus.

Domine saluati es
regem et regnum.

The Letany.

Worde haue mercy on vs.

Christ haue mercy on vs.

Worde haue mercy on vs.

Our father. &c.

And leade vs not. &c.

But deliuer. &c.

The versicle.

We haue offended w our fathers.

The answer.

We haue done wronge and comit-
ted iniquite.

The versicle.

Worde do not with vs accordynge
to our synnes.

The answer.

Neither rewarde thou vs after
our vngodlynesse.

The versicle.

Worde shewe vs thy mercy.

The answer.

And geue vs thy sauynge helth.

The versicle.

And let thy mercy come vpon vs
Lorde.

The answer.

Thy sauynge helth, accordynge to
thy promyse.

The versicle.

Worde saue the kynge & the realme.

The

The Letany.

The answer.

**And heare vs in the day where
in we call vnto the.**

The versicle.

Let thy prestes do on iustice.

The antioche.

And let thy Sayntes reioyse.

The versicle.

Ho: oure brothers and systers.

The answer.

**Saue (O god) thy seruantes both
men and women that trust in the.**

The versicle.

Let vs praye for all chryste people:

The answer.

**Orde saue thy people and blesse
thyne heritage, and rule them and
exalte them euermore.**

The versicle.

**Orde sende peace throughe thy
vertue.**

The answer.

**And greate abundaunce in euery
contre.**

**The soules of all faythfull depar-
ted by the mercy of mercy of God,
let them reste in peace.**

The versicle.

Orde heare my prayer,

Responsum.

**Et exaudios in
die in qua inuoca-
uerimus te.**

Versus.

**Sacerdotes tui in-
duantur iusticiam**

Responsum.

**Et sancti tui exul-
tent.**

Versus.

**Pro fratribus et
sororibus nostris.**

Responsum.

**Saluos fac ser-
uos tuos et ancil-
las tuas deus me-
sperantes in te.**

Versus.

**Oramus pro cunctis
to populo chrystia-
no.**

Responsum.

**Saluum fac popu-
lum tuum Domine
et benedic heredita-
ti tue, et rege eos et
extolle illos vlt in
eternum.**

Versus.
**Domine fiat pax
in virtute tua.**

Responsum.

**Et abundantia in
turribus tuis.**

**Anime omnium fi-
delium defunctorum
per misericordiam
dei, requiescant in
pace.**

Versus.

**Domine exaudi o-
rationem meam.**

The

Responsum.
Et clamor meus ad
te veniat.

Pro peccatorum
remissione.

Deus cui pro-
prium est mi-
serere sepe, et per-
tere suscipe deprec-
ationem nostram, ut
quos delictorum ca-
thena costringit mi-
seratio tue pietatis
absoluat. Per chris-
tum dominum no-
strum. Amen.

Pro misericordia.

Instabile mi-
sericordia tua
quesumus domine
nobis clementer ostē-
de ut simul nos & a
peccatis omnibus
eruas, et a penis
quas pro his mere-
mur, benignus eri-
pias. Per christum
dominum nostrum.
Amen.

Pro Rege.

Domine deus
exercituum,
Rex potens et for-
tis, per quem reges
regnant, et in cuius
manu sunt corda re-
gum omnium dilec-
to famulo tuo R.
Rege nostro perpe-
tuam mentis et cor-
poris incolumitatem
concede: ut corde suo
ad cuncta & salubria
consilia semper pro

The Letany.

The aunswere.

And geue hearynge to my cla-
moure.

For remission of synnes.

Odd to whom it is appoyed
to be mercyfull euer and to
spare, take our prayer and let thy
pytyfull mercy assoyle thē that are
bounde with the chayne of synners
By Christ our Lord. So be it.

For mercy.

Our we beseech e the to shew
vnto vs thyne vnspeakable
mercy, that thou bothe purge vs
frome all our synnes, and merciful-
ly delyuer vs from the payne that
we deserue for the same. By Christ
our Lorde. So be it.

For the Kyng.

Our God of hostes, kyng
moost mighty and stronge,
by whome kynges do raygne, in
whose handes are the hertes of all
kynges. Graunt vnto thy welbelo-
ued seruaunt H. our Kyng conty-
nuall helth of body and soule, that
hys herte alwayes enclynnge to
holsome and godly counsailes, and
the enemyes of the common welth
beynge

The Letany.

being banquished, we maye longe
inioye vnder hym perpetuall peace
and brotherly con corde. By Christ
our lord. So be it.

A Almighty eternall God
whiche alone doest greate
wonders, graunt vnto thy seruati-
tes, the Bishoppes and to all con-
gregations commytted vnto them
the spyrte of grace, and that in the
truth they may please the, powre
out on them the perpetual dewe of
thy benediction. By Christe oure
Lorde. So be it.

For Charitie.

O God which doste powre the
gyttes of Charitie into the
hertes of the faythful, through gra-
ce of the holy gooste, graunte vnto
thy seruautes, both men & womē,
(for whome we praye vnto thy mer-
cy, helth of bodye and soule, & they
may loue the with all theyr power,
and perforce with all, loue & thyn-
ges that be pleasynge to the.
By Christ our Lorde. So be it.

For Peace.

O God from whome all holy de-
sires, all good counsels and all
iuste

pensis, et hostibus
rei publice districtis pe-
petua pace & frater-
na concordia/ sub e-
ius imperio diu fru-
amur. Per Christum
dominum nostrum,
Amen.

O Deus scripter:
ne deus qui fa-
cis mirabilia mag-
na solus, prede super
famulos tuos potes-
tates, et super cunctas
congregationes illis
committas spiritum
gratie salutaris, et
ut in veritate tibi
conplaceat perpetuum
eis rorem tue bene-
dictionis infunde.
Per Christum dominum
nostrum. Amen.

Pro Charitate
Deus qui chari-
tatis dona per
gratiam sancti spiritus
tuoque cordibus
fidelium infundis,
da famulis & famu-
labus tuis (pro qui-
bus tuam deprecamur
clementiam) sa-
lutem mentis et cor-
poris ut te tota uir-
tute diligant et que
tibi placita sunt to-
ta dilectione perfici-
ant. Per Christum
dominum nostrum. Amen.

For Peace.

O Deus a quo
sancta deside-
ria, recta consilia &

The Letany.

factu sunt opera.
Da seruis tuis illā
quam mundus da-
re non potest, pacē
ut et corda nostra
mandatis tuis de-
dita et osium sub
lata fornicatione tem-
pora sint tua protec-
tione tranquilla.
Per Christum do-
minum nostrum.
Amen.

Pro animabus
defunctis.

Hocclium De-
us omnium
conditor et redemp-
tor animabus om-
nium fidelium de-
functorum remissi-
onem cunctorum tri-
bue peccatorum, ut
indulgentiam quam
semper optauerunt
piis supplicationi-
bus consequantur.
Per Christum do-
minum nostrum.
Amen.

iuste workes do procede, geue vnto
vs the same peace, which the world
cā not geue: that our hartes beyng
obedyent to thy commaundemen-
tes (& the feare of our enemyes ta-
ken away) our tyme maye be peasa-
bly through thy proteccion. By
Christ our Lorde. So be it.

For the soules departed.

Od that arte creatoure and
redemer of all faythfull peo-
ple, graūt vnto þe soules of all true
beleuers beyng deade, remission of
all theyr synnes, that throughe de-
uoute prayers they maye attayne
thy gracyous pardon, whiche they
haue alwaye desyred. By Christe
our Lorde. So be it.

The prologe to the Dirige.



Wrede in sondry places of
the Byble (molte deare rea-
der) that the antyque peo-
ple, that Chiewes had a certayne
maner of lamentacion for the dead
as we reade howe Jacob was lamē-
ted, and of Aaron, and of Moyses
in the last Chapter of Exodus how
they were lamented of the people
certayne

To the Dirige.

certayne dayes. In lyke maner we haue of the funerall that was amonge the Jewes, as in the laste of Genesis, we haue how Ioseph was enbaumed, and in the Gospell how the holy women prepared sweete spices to the funerall of Christe, of these olde Jewyshe customes, hath there crepte into the church a custome to haue a certayne suffrages for the deade called Dirige, of Dirige the fyrste anthemie hereof, but by whome or whan these suffrages were made, we haue no sure euidence of wytyng, but diuers auctours do ascribe it to diuers, as some to saynte Isidore, some to saynt Gregore, some to Pelagius, but whether he or the other made it, or this tyme or that, it forceth not inoche, for thys we are sure of that saynte Paule taughte vs that we shulde not be soche lamentacion or mournyng for the deade, as though we were withoute hope, but we shuld rather reioyse, as in them that reste in the slepe of peace. And as for soch suffrages as are set forth in the Dirige, the collettes excepted

et lis
e anima
uicm tu
dominus
abf,
puis ant

The Prologe.

except, they are no more to be ap-
plied for the dead thā for þe quicke,
But whether these were ordayned
at the fyrst to be sayd for the soules
departed or no, I wyll make no doc-
trine of it, but thys I knowe well
that the reader of these maye haue
a great learnynge and knowlege
of the miseries and shortenesse of þe
lyfe of man, & maye learne hereby
to dye well, and to haue a hope and
trust of þe last resurreccio. And for
this only cause haue I also set forth
in thys prymer a Dirige of þe which
the thre fyrst lessons are of the my-
series of mannes lyfe, the myddell
of the funerall of the deade corps, &
the last thre of the last resurreccion
For þe office of þe funeral although
it profyte not the soule, yet herein
we not only do testifye oure sayth
that we haue in the laste rylenge,
but also do accomplyshe the worke
of charite in buryenge of the dead.

The

**The Euenfonge of
the Dirige.**

The Antheme.

I shall please.

The. C. xliii. Psalm.



I Am welplea
sed that the
Lorde hath
herde þy voy-
ce of my prayer.

That he hath encli-
ned hys eare vnto
me, therfore wyl I call vpon hym
as longe as I lyue.

The snares of death compassed me
rounde aboute, the paynes of hell
gate holde vpon me, I founde trou-
ble and heuynesse,

Then called I vpon the name of þy
Lorde (O lorde) delyuer my soule.

Gracious is the Lord & ryghteous
ye our God is mercyfull.

The Lorde preserueth the synple
I was broughte downe, and he hel-
ped me.

Turne agayne then vnto thy rest
(O my soule) for the Lorde hath ge-
uen the thy desyre.

And why: thou hast deliuered my
soule

*Vespere requie-
rum.*

Antiphona.

Placebo.

Psalmus. C. xliii.

Dilexi quoniam
ex audit do-
minus vocem orati-
onis mee.

*Quia inclinavit
aurem suam mihi &
in diebus meis in-
uocabo.*

*Ascenderunt me
dolores mortis & pe-
ricula inferni inue-
nerunt me tribula-
tionem et dolorem
inueni.*

*Et nomen domini
inuocaui, O domi-
ne libera animam
meam.*

*Miserere domi-
nus et iustus, et de-
us noster miserere
tibi.*

*Custodiens par-
vulos dominus, hu-
milisatus sum et li-
beravit me.*

*Converte anima
mea in requiem tu-
am quia Dominus
benefecit tibi.*

Quia eripuit ante

The Dirige.

Dominus refectus
est pro me Domine
misericordia tua in
seculum, opera ma-
num tuarum ne
despicias.

Antiphona.

Opera manuum tua-
rum Domine ne despi-
cias.

Versus.

In porta inferi,

Respondam.

Erus domine ani-
mas eorum.

Audui vocem,

Anticum beate
Marie.

Magnificat a-
nima mea do-
minum.

Et exultavit spiri-
tus meus in deo sal-
utari meo.

Quia respondit hu-
militati ancille sue
ecce enim ex hoc bea-
ta me dicet omnes
generationes

Quia fecit mihi
magna qui potens
est et sanctum nomen
eius.

Et misericordia es-
tus a progenie in p-
genes timentibus
eum.

Ecce potestatem in
brachio suo, disper-
sit superbos mentes

The Lorde shal make good for me;
ye thy mercy (o lord) endureth fore-
uer: despyse not then the worke of
thyn owne handes.

C The anthem.

Lorde despyce not the workes of
thyne handes.

C The versicle.

From the gates of hell.

C The answer.

Lorde deliuer theyr soules.

C The anthem.

I herde a.

C The songe of the blessed Mary.

My soul magnifyeth y lord.
And my sprete hath reioy-
ced in God my Saviour.

E or he hath looked on the lowe de-
gre of hys hande maydene, beholde
now from hence forth shal all gene-
racyons call me blessed.

E or he that is myghtye hath don
to me great thinges, and blessed is
hys name.

And hys mercy is alwayes on the
that feare him, through out all ge-
neracyons.

He hath shewed strenght with hys
arme, he hath scattered them that
are

The Dirige.

are proud the imaginacyō of theyr
hertes.

cordis sui.

He hath put down the myghty fro
theyr seates, and hath exalted the
of lowe degree.

*eposuit potētes
de sede, et exaltauit
humiles.*

He hath filled the hongry wythe
good thynges, and hath sent away
the ryche emptye.

*furientes imple-
uit bonis, & diuites
dimisit inanes.*

He hath remembred mercy and hol
pen his seruaunt Israell.

*accepit Israel
puerum suum reco-
datus misericordie
sue.*

When as he promysed to oure fa-
thers, Abraham and to his seide for
euer.

*sicut locutus est
ad patres nostros,
Abraham et semini
eius in secula.*

The anthem.

I haue herde a voyce from hea-
uen, sayng: blessed be he dead whych
dye in the lorde.

*Canthons
Subitū vocem de ce-
lo dicentem, beati
mortui qui in domi-
no moriuntur
Kyrie eleison
Christe eleison.
Kyrie eleison
Water noster*

Lorde haue mercy on vs.

Chryste haue mercy on vs.

Lorde haue mercy on vs.

Oure father.

The C. xlv. Psalme.

Rayse the Lorde (o my soul)
whyle I lyue wyll I prayse
the lord I wyll prayse the Lord as
longe as I shall remayne.

*Psalmus Cxlv.
Sicut anima
mea Dominū
laudabo dominum
in vita mea pscilla
dea meo quam diu
fuero.*

put not poure truste in princes
nor in the chyldre of mē, for ther is

*olite cōsiderare in
principibus, nec in
filiis hominum in*

The Dirige.

De profundis
clamavi ad te
Domine Domine ex-
audi vocem meam.

Antiphona.
tant aures tue
intendentes in voce
deprecationis mee.

Si iniquitates ob-
servaveris Domine
Domine quis susti-
nebit.

Quia apud te pro-
pitiatio est et prop-
ter legem tuam su-
stinuit te Domine

Sustinuit anima
mea in verbo eius.
Speravit anima me-
a in Domino.

Antiphona.
custodia matu-
tina usque ad noctem.
Speret Israel in Do-
mino.

Quia apud Deum
misericordia et co-
piosa apud eum re-
demptio.

Et ipse redimet Is-
rael ex omnibus ini-
quitatibus eius.

Antiphona.
Si iniquitates ob-
servaveris Domine
Domine quis susti-
nebit.

Antiphona.
Psalm. 136.

Psalmus. Cxxviii.

Out of the depe called I bnto
the (o Lorde) Lorde heare my
voyce.

O let thyne eares consyder well þ
voyce of my complaynt.

If thou (o Lorde) wylte be extreme
to marke our iniquities (o Lorde)
who maye abyde it?

But there is mercy with the, and
bycause of thy lawe haue I abyden
the (o Lorde.)

My soule hath abyden in hys wor-
de, my soule hath trusted in the
Lorde.

From the mornynge watche un-
tyll nyghte, let Israel truste in the
Lorde.

For with the Lorde ther is mercy
and hys redemption is plenteous.

And he shall redeme Israel frome
all hys iniquities.

The anthem.

If thou Lorde imputest mens syn-
nes bnto them: Lorde who shall a-
byde it.

The anthem.

The workes.

The Cxxviii. psalme.

I wyl

The Dirige.

I wyll geue thankes vnto
o Lord, with my whole hert
for thou hast herde the woꝝ-
des of my mouth, euen before the
goddes wyll. I synge prayles vnto
the.

I wyll worshyp towarde thy holy
temple, & prayse thy name because
of thy louynge kyndnes, & truthe:
for thou hast magnified thy woꝝde
accordyng vnto thy great name.

When I call vpon the heare thou
me, and endue my soule with moch
strength.

All the kynges of the erthe shall
prayse the (o Lord) whā they heare
the woꝝdes of thy mouth.

Yee they shall synge in the wayes
of the Lorde, that great is the glo-
rye of the Lorde.

Euē though the Lord be hygh, yet
hath he respecte to the lowly, as for
proude he beholdeth hī as farre of.

Though I walke in the myddest
of trouble, yet shalt thou refresh me
thou shalt stretch forth thyne hād
vpon the furiousnes of myne ene-
myes and thy ryghte hande shall
saue me.

Confitebor ti-
bi in toto cor-
de meo. qm̄ audisti
verba oris mei in
conspēu angelorū
psallam tibi.

Dozabo ad tem-
plum sanctum tuū,
et confitebor nomi-
ni tuo, super miseri-
cordia et veritate
tua, quoniam mag-
nificasti super om-
ne nomen sanctum
tuum.

In quacūq; die
inuocauero te exau-
di me multiplicabis
in anima mea vir-
tutem.

Con. iteantur tibi
Domine omnes re-
ges terre quia audi-
erunt omnia verba
oris mei.

Et content in vīs
domini, quoniam ma-
gna est gloria domi-
ni.

Quoniam excelsus
dominus & humilia
perspicit, et alia a
longe cognosceat.

Et ambulauero in
medio tribulatio-
nis visitabis me
et super iram inimi-
corum meorum & de-
disti manum tuam
et saluum me fecit
dextera tua.

The Dyrtige.

quibus non est sal^o no helpe in them.

Exibit spiritus et
et reuertetur in ter-
ram suā, in illa die
peribunt omnes co-
gitationes eorum.

Batus cuius de^o
Jacob adiutor eius
spes eius in Domi-
no deo ipsius, qui
fecit celum et terrā
mare et omnia que
in eis sunt.

Qui custodit veri-
tatem in seculum/
facit iudicium in iu-
riam patientibus/
dat escam esurienti-
bus.

Dominus soluit
compeditos, domi-
n^o illuminat cecos.

Dominus erigit
elisos, dominus di-
ligit iustos.

Dominus custo-
dit aduenas, pupil-
lum et viduam sus-
cipiet et vias pecca-
torum disperdet.

Regnabit domin^o
in secula deus tuus
syon in generatio-
ne et generationem

Cantus.
I post a inferi.

Responsum.
E ruit dominus ante
mas eorum.

Eor when the bꝛeth of man goeth
foꝛth, he shall turne agayne to hys
earth, and so all thoughtes perysh.

Blessed is he that hath the god of
Jacob foꝛ hys help, and whose hope
is in the lord hys God, which made
heauen and earth, the see and all þ
therin is.

Whiche kepeth hys promyse foꝛ
euer, which helpeth them to righte
that suffre wꝛonge, whiche sedeth
the hongry.

The Lord louseth men out of pre-
son, the Lorde geueth sighte to the
blynde.

The lorde helpeth the vp þ are fal-
len, the lord loueth the ryghteous.

The Lorde careth foꝛ the straun-
gers, he defendeth the fatherles and
wedowe, as foꝛ the way of þ vngod-
lye he turneth it vpsyde downe.

Thy lord thy God (o Sio) is kyng
foꝛ euermore, and thowowe out all
generacions.

The versicle.

From the gates of hell.

The answere.

Lord delpyer theyꝝ soules.

The

The Dirige.

The versicle.

I trust to see þ goodes of þ Lorde.

The answer.

In the lande of lyfe.

The versicle.

Ourd God heare my prayer.

The answer.

And geue hearyng to my clamour

Let vs praye.

O God to whome it is appropriated to be mercyfull euer, & to spare, be mercyfull to the soules of thy seruantes of ech kinde and forgeue the al theyr synnes that they beyng lousd fro the bodes of death, maye ascende vnto lyfe.

O God the lord of pardō. Graūt vnto the soule of R. thy seruant (the yeares mynde of whose death we haue in remembraunce) a place of rest, þ blyssful quyetē, and clerenesse of the lyght.

O God which hast caused thy seruantes in pontifical dignitie, to be accompted amōge the prestes apostolyke. Graūt we beseeche the, þ they may enioye in heauē the continual cōpany of the whose officethey dyd beare somtyme here in earth.

D. v. O god

Versus.

Credo videre bona domini.

Responsum.

In terra viventium.

Versus.

Domine exaudi orationem meam.

Responsum.

Et clamor meus ad te veniat.

Versus.

O Deus cui proprium est misereri semper & parcere, propitiare animabus famulorum famularumque tuarum, et omnia commissa peccata dimitte, ut mortis vinculis absolui transire possint ad vitam.

O Deus indulgentiarum dominane, da anime famuli tui R. cuius anniuersarium deponis diem commemorationis refrigerii sedem, quietis beatitudinem, et luminis claritatem.

O Deus qui inter apostolicos sacerdotes famulos tuos pontificali dignitate censeris fecisti, presta que sumus, ut quorum vicem ad hoc iam gerebant in terris, eorum perpetuo consortio letentur in celis.

The Dirige.

dam non est qui re-
dimat neque qui sal-
uum faciat,

Domine deus me-
us si feci istud, si est
iniquitas in mani-
bus meis.

Si reddidi retribu-
entibus mihi mala
decidam merito ab
inimicis meis ina-
nis.

Persequantur in-
imicus animam me-
am et comprehen-
dat, et conculcet in
terra vitam meam
et gloriam meam in
pulverem deducat,

Exurge domine in
ira tua, et exaltare
in finibus inimico-
rum meorum, et ex-
urge domine deus
meus in precepto
quod mandasti.

Et synagoga po-
pulorum circumda-
bit te, et propter hac
in altum regredere

Domine iudicat
populos, iudica me
Domine secundum
iustitiam meam, et
secundum innocentiam
meam super
me.

Consumetur nequi-
tia peccatorum et di-
riges iustum seru-
tans coram et renes
deus.

Iustum adiutorium
meum a domino, qui
saluos facit rectos
corde.

none to helpe, that can saue me.

O lord my god yf I haue done ony
suche thyng, yf ther be ony vnry-
ghteousnesse in my handes.

If I haue rewarded euyl vnto the
that dealt frendly wyth me, or hurt
them that wythoute ony cause are
myne enemyes.

O he let myn enemy persecute my
soule, & take me, yee let hym treade
my lyfe down in the earth, and lay
myne honoure in the duste.

Stande vp o lorde in thy wrathe,
lyfte vp thy selfe ouer the furious
indignacio of myne enemyes, aryse
vp for me in the percept that thou
haste commaunded

That the congregacion of the peo-
ple may come aboute the for theyr
sakes, therfore lyfte vp thy selfe
agayne.

The Lorde is iudge ouer the peo-
ple, auenge me (O Lord) according
to my ryghteousnes and innocēcy.

O h lete the wyckednes of the vn-
godly come to an ende but mayn-
tayne þ iuste thou ryghteous God
þ tryest þ very hertes & the raynes.

O y help cometh of god whych pre-
serueth the that are true of harte.

The Dirige.

God is righteous iudge strong and
patient, & God is euer thretenyng.
Yf men wyl not turne, he hath whet
hys sweard, and bent hys bowe and
made it ready.

He hath prepared him the wepens
of death, and ordeined his arrowes
to destroye.

Behold he trauelleth wth vnrighte-
ousnes he hath conceaued sorow and
brought forth iniquite.

He hath graue & dygged vp a pitte,
but he shal fall himselte into y^e pitte
that he hath made.

For his unhappines shal come vpon
hys owne heade & hys wychednesse
shal fall vpon his owne pate.

As for me I wyll geue thākes vnto
y^e lord for his ryghteousnes sake,
& wyll prayse the name of the lord
the moost hycht.

The anthem.

Nest ony tyme he may rauyſhe my
soule as a lyon, whē there is none
that wyl redeme it or saue it.

The versicle.

from the gates of hell.

Response.

Lord deliuer theyr soules.

Our father. And leade vs.

But delpyer vs.

*Deus iudex iustus
fortis & patiens nū
quid irascitur per
singulos dies.*

*Ubi conuersi fue-
ritis gladium suū
vibrabit arcum su-
um, tetendit et pa-
rauit illum.*

*Et in eo parauit
basa mortis sagit-
tas suas ardentib⁹
effecit.*

*Ecce parturit in
iustitiam, concepit
doloŕem et peperit
iniquitatem.*

*Utrum aperuit et
fodit eum, et incidit
in foueam quam fe-
cit.*

*Conuertetur doloŕ
eius in caput eius
et in verticem ipsi⁹
iniquitas eius des-
cendet.*

*Confitebor do-
mino secundum iustit-
iam eius, et psallam
nomini domini al-
tissimi.*

Antiphona.

*Requando rapiat
ut leo animam meā
dum non est qui re-
dimat neq^{ue} qui sal-
uum faciat.*

Uersus.

Posta inferi.

Responsium.

*Erue domine ani-
mas eorum.*

*Pater noster. Et
ne nos. Sed libera.*

diuinem impietatem
eorum expelle eos,
quoniam irritaue-
runt te Domine.

Et letentur omnes
qui sperant in te, in
eternum exultabunt
et habitabis in eis,
et gloriantur in
te omnes qui dili-
gunt nomen tuum.

Quoniam tu bene-
dices iusto, Domine
ut scuto bone volu-
tatis tue coronasti
nos.

Antiphona.

Dirige Domine de-
meus in conspectu
tuo vitam meam.

Antiphona.

Conuertere.

Psalmus. vi.

Domine ne in
furore tuo ar-
guas me, neque in
ira tua corripis me.

Miserere mei Domi-
ne quoniam infirmus
sum. Sana me Domi-
ne quoniam contur-
bata sunt ossa mea.

Et anima mea tur-
bata est valde, sed
tu Domine usquequo.

Conuertere Domi-
ne et eripe animam
meam, saluum me
fac propter miseri-
cordiam tuam.

Quoniam non est

The Dirige.

titude of theyr synnes, for they re-
bel agaynst the lord.

Agayne let all the that put theyr
truste in the reioyse, yee let them e-
uer be glad and dwel thou in them
bycause thou desedest the that they
whych loue thy name maye be ioy-
full in the.

For thou lord geuest thy blessing
vnto the ryghteous: and with thy
fauourable kyndnes, thou desedest
hym, as wyth a chyld.

The anthem.

Opprecte good Lord my way in thy
syght.

The anthem.

Turne the.

The. vi. psalme.

Iorde rebuke me not in thy
furye, nether chasten thou
me in thyne anger.

Hauc mercy on me Lord for I am
sycke, heale me lord for my bones
are brused.

And my soule is very sore trou-
bled, but how longe lord.

Turne the lord and deliuer my
soule, saue me for thy mercy.

For ther is none in death þe haue
mynde

The Dirige.

my d of h, & in hell who wyll know
lege the.

I haue laboured in my sorowe, I
shall euery nyghte washe my bed,
wyth teares shall I wete the plase
where I lye.

Myne eye is troubled with wood-
nesse, I haue wared olde amonge al
myne enemyes.

Awoyde fro me all ye that worke
wyckednesse, for the lord hath herd
the noyse of my wepyng.

The lord hath herd my prayer, the
lord hath herd my petition.

Let all myne enemyes be ashamed
and confounded, let the be ashamed
and cōfounded very quychely.

The anthem.

Turne the lord and delyuer my
soule, for he is not in deathe that
hath mynde of the.

The anthem.

Rest ony.

The. vii. psalme.

O Lord my God, in h do I trust:
laue me fro all them that per-
secute me, and delyuer me.

Nest he catch bp my soule lyke a
hō & teare it in peces, whyle ther is
none

in morte qui memor
sit tui inferno a uir
quis confitebitur ti
bi.

Aboratur in gemitu
meo, lauabo per
singulas noctes lec-
tum meum lachrymis
meis stratum meum
rigabo.

Turbatus est a fu-
rore, oculus meus
inueteratus inter om-
nes inimicos meos.

Discedite a me om-
nes qui operamini
iniquitatem, quoniam
exaudivit domi-
nus vocem fletus
mei.

Exaudivit domi-
nus deprecationem
meam, dominus or-
ationem meam sus-
cepit.

Erubescant et con-
turbentur dehemen-
ter omnes inimici
mei, convertantur
et erubescant val-
de velociter.

Antiphona.

Convertere domine
et eripe animam meam
quoniam non est in morte
qui memor sit tui.

Antiphona.

Requando.

Psalmus. vii.

Domine deus
meus in te spe-
raui, saluum me fac
ex omnibus perse-
quentibus me et li-
bera me.

Requando rapiat
ut leo animam meam

diuam impietatem
eorum expelle eos,
quoniam irritaue-
runt te domine.

Et letentur omnes
qui sperant in te, in
eternum exultabunt
et habitabis in eis,
et gloriantur in
te omnes qui dili-
gunt nomen tuum.

Quoniam tu bene-
dices iusto, domine
ut scuto bone volu-
tatis tue coronasti
nos.

Antiphona.

Dirige domine de-
meus in conspectu
tuo blam meam.

Antiphona.

Conuertere.

Psalmus. vi.

Domine ne in
furore tuo ar-
guas me, neque in ir-
a tua corripis me.

Miserere mei domi-
ne quoniam infirmus
sum sana me domi-
ne quoniam contue-
bata sunt ossa mea.

Et anima mea tue
bata est. **V**aide, sed
tu domine usquequo.

Conuertere domi-
ne et eripe animam
meam, saluum me
fac propter miseri-
cordiam tuam.

Quoniam non est

The Dirige.

titude of theyr synnes, for they re-
bel agaynst the lord.

Agayne let all the that put theyr
truste in the reioyse, yee let them e-
uer be glad and dwel thou in them
bycause thou desedest the that they
whych loue thy name maye be ioy-
full in the.

For thou lord geuest thy blessing
vnto the ryghteous: and with thy
fauourable kyndnes, thou desedest
hym, as wyth a chyld.

The anthem.

Directe good Lord my way in thy
syght.

The anthem.

Turne the.

The. vi. psalme.

Iorde rebuke me not in thy
furye, nether chasten thou
me in thyne anger.

Hauc mercy on me Lord for I am
sycke, heale me lord for my bones
are brused.

And my soule is very sore trou-
bled, but how longe lord.

Turne the lord and deliuer my
soule, saue me for thy mercy.

For ther is none in death þe haue
mynde

The Dirige.

mynd of þe, & in hell who wyll know
lege the.

I haue laboured in my sorowe, I
shall euery nyght washe my bed,
wyth teares shall I wete the place
where I lye.

Myne eye is troubled with wood-
nesse, I haue waxed olde amonge al
myne enemyes.

Aworde fro me all ye that worke
wyckednesse, for the lord hath herd
the noyse of my wepyng.

The lord hath herd my prayer, the
lord hath herd my petition.

Let all myne enemyes be ashamed
and confounded, let the be ashamed
and confounded very quychely.

The anthemie.

Turne the lord and delyuer my
soule, for he is not in deathe that
hath mynde of the.

The anthemie.

Rest ony.

The. vii. psalme.

O Lord my God, in þe do I trust:
laue me fro all them that per-
secute me, and delyuer me.

Rest he catch bp my soule lyke a
hō & teare it in peces, whyle ther is
none

in morte qui memoz
sit tui inferno a uel
quis confitebitur ti
bi.

Laboravi in geni-
tumeo, lauabo per
singulas noctes lec-
tum meū lachrymis
meis stratum meū
rigabo.

Turbatus est a fu-
rore, oculus meus
inueterauit inter om-
nes inimicos meos
Discedite a me om-
nes qui operamini
iniquitatem, quon-
iam exaudivit domi-
nus vocem fletus
mei,

Exaudivit domi-
nus deprecationem
meam, dominus o-
rationem meam sus-
cepit.

Erubescant et con-
turbentur dehemen-
ter omnes inimici
mei, conuertantur
et erubescant val-
de velociter.

Antiphona.

Conuertere domine
et eripe animā meā
qm̄ nō est in morte
qui memoz sit tui.

Antiphona.

Requando.

Psalmus. vii.

Domine deus
meus in te spe-
raui, saluū me fac
ex omnibus perse-
quentibus me et li-
bera me.

Requando rapiat
ut leo animā meam

The Dirige.

Deus venie lae
gitor et huma
ne salutis amator,
quesumus clemētiā
tuā ut nostrarū con
gregationū fratres
et sorores qui ex hoc
seculo transierūt in
tercedēte beata ma
ria semper virgine,
et beato Michaele
archangelorū omni
bus sanctis eius ad
perpetue beatitudi
nis consortium per
uenire concedas.

O God the graunter of pardon,
and the louer of mans saluaci
on, we besech thy mercy, that thou
wylt suffre the congregaciō of our
brothers and sisters beyngē depar
ted out of thys world, through the
intercession of blessed Mary the vir
gine, and saynt Michell tharchan
gell, and al holy sayntes to come, to
the congregacion of euerlastynge
felicite.

Adelium de
omnium cōdi
tor et redēptor, an
imabus omniū fide
liū defunctorum re
missionem cuncto
rum tribue peccato
rum, ut indulgenti
am quam sēper op
tauerunt piis sup
plicationibus con
sequantur. Qui vē
turus es iudicare
vivos et mortuos
et seculum per ignē.
Amen. Requiescant
in pace.

O God that are creatoure and re
demer of all saythfull people.
Graunt vnto the soules of al true
beleuers, beyngē dead remission of
all theyr synnes that throughe de
uoute prayers they may attayne
gracious pardon: which they haue
alwaye desyred, which shalt come to
iudge the quykke and the dead, and
the world, by fyre. So be it . God
haue mercy on al christen soules.

**Ad Matutinas
requiarum.**

**Antiphona
Dirige.**

So be it. **Matens of the Dirige.**

The anthem.

Directe God.

**Psalmus 5.
Verba mea au
ribus percipe
domine intellige cla
morem meum.**

Intende voci orati

The .v. psalme

Hear my wordes (o Lorde)
consyder my callinge.

O marke the voyce of my petition
my

The Dirige.

my kynge, and my God, for vnto
wyl I make my prayer.

Hear my voyce (O Lord) by tymes,
for early in the mornynge wyl I get
me vnto thee, yee & that with diligence.

For thou arte not the god that
hathe pleasure in the wyckednes,
ther may no vngodly persone dwel
wyth the.

Such as be cruel maye not stande
in thy sight, thou art an enemy vn-
to all wycked doers.

Thou destroyest the lyers the lord
abhorreth the blod thy, usy and de-
ceytfull.

But as for me I wil come into thy
house, euen vpon the multytude of
thy mercy, and in thy feare wyl I
worshyp towarde thy holy temple.

Lede me O Lorde in thy ryghte-
ousnesse bycause of myne enemyes,
& make the waye playne befoze me.

For there is no fapthfulnes in
their mouthes, they dissemble in their
hartes, they: throte is an open sepul-
ture, w they: tōges they deceaue.

Unish them o god that they maye
perish in they: owne ymaginaciōs,
caste them out, because of the mul-

titude

onis mee, rex meus
et deus meus, quon-
iam ad te orabo
domine.

Mane exaudies vo-
cem meam mane astu
bo tui et videbo.

Quoniam non de-
us volens iniquita-
tem tuam, neque habi-
tabit iuxta te ma-
lignus.

Deus permanebit
in iustis ante oculos
tuos odisti omnes
qui operantur ini-
quitatem.

Perdes omnes qui
loquuntur mendaci-
um, virum sangui-
nem et dolosum abo-
minabitur dominus.

Ego autem in mul-
titudine misericor-
die tue introibo in
domum tuam, abo-
rabo ad templum
sanctum tuum in ti-
mōre tuo.

Dominus deduc me
in iustitia tua prop-
ter inimicos meos,
dirige in conspectu
meo viam meam.

Quoniam non est
in ore eorum veritas
cor eorum vanum
est, sepulchrum pa-
tens est/guttur eo-
rum lingua suis do-
lose agebant.

Dirige illos deus
decidant a cogita-
tionibus suis / se-
cundum multitu-
dine

Lectio prima.
Job. vii.

Militia est vita
homois super
terram, et sicut dies
mercenarii dies ei.
induta est caro mea
putredine, et sordibus
pulueris, cutis mea
aruit/et contrita est,
dies mei velotio-
si transierunt quā a
terre tela succedit
et consumpti absque ul-
la spe. Memoro quod
vetus est vita mea
et non reuertetur o-
culus meus ut videat
bona, nec aspiciet
me visus hominis

Responsorium.
Dies mei velotio-
res fuerunt cursore
fugerunt et non vi-
derunt bonum.

Versus.
Pertransierunt qua-
si naues poma por-
tantes, sicut aquila
volens ad escam

Repetitio.
Fugerunt &c.
Lectio secunda
Job. viii.

Homo natus de
muliere, breui
vivens tempore res-
picitur multis mis-
eriis. Qui quasi flos
egreditur, et contem-

The Dirige.
The first lesson. Job. vii.

Is not the lyfe of man upon
earth a very batayle? Are not
his daies as the dayes of an hyred
servant? My flesh is clothed with
wormes, fylthynesse and duste, my
skynne is wythered & crompted toge-
ther: my dayes passe ouer more spe-
dely, than a weaver can weue out his
webbe, & are gone. I am a ware.
Remember that my lyfe is but a
wynde, & myne eye shal nomore se
pleasures ther of, yee & that none
other mans eye shal se me any more

Responce.

My dayes haue bene more swyfte
then a runner, they are gone soden-
ly, and haue sene no good thyng.

Versicle.

They are passed away as y ships
be good vnder sayle, & as the egle
that hasteth to the pray.

The repeticion.

They are gone sodenly. &c.

The second lesson. Job. viii.

Man that is borne of a woman
hath but a short tyme to ly-
ue and is full of dyuers myseries.
He cometh vp and falleth awaye
lyke

The Dirige.

lyke a floure, he flyeth as it were a shadowe, & neuer continueth in one estate. Thinke thou it now well done to open thyne eyes vpon such one, & to brynge me before the iudgement: who can make it cleue, that cometh of an vnclene thing? Nobody. The dayes of man are shorte, the nombre of his monethes are knowne onely vnto the. Thou hast appoynted him hys bondes, he can not go beyonde them.

The responce. Psal. xl.

All flethe is grasse, and all the bewty therof is as the floure of þe felde, when the grasse is wythered the floure falleth awaye.

The versicle.

Quē so is the people as grasse whē the bryeth of the lord bloweth vpon them.

The Repeticion.

When the grasse is wythered the floure falleth away.

The .iii. lesson. Job. xlii.

If a tre be cut downe ther is some hope yet that it wyll spryng, & shute forth the braunches agayne for though a roote be warē

p i. olde

tur, fugit velut umbra, et nunq̄ in eodē statu permanet. Et dignū ducis sup̄ hisulcēmodi aperire oculos tuos & adducere eū tecum in iudiciū: Quis potest facere mundum de immundo conceptū semine? Nonne tu qui solus es? Breues dies hominis sunt, numerus mensū eius apud te est. Constituisti terminos eius, qui preces tēri non poterunt.

Responsorium.

Om̄is caro fenu et om̄is gloria ei⁹ quasi flos agri, exsiccatur est fenum et cecidit flos.

Versus.

Vere fenum est populus, dum spirit⁹ domini sublauit in eo.

Repetitio.

Exsiccatus est fenu et cecidit flos.

LECTIO tertia.

Job. xlii.

Ignis habet spem si pressum fuerit, rursum virebit, et rami eius pullulam sicut herba in terra ea dixit eius

The Dirige.

et in puluere emor-
tuis fuerit triticus
illi⁹ ad odore aque
germinabit, et faci-
et pomam quasi cu
primum plantatu
est. Homo vero cu
mortuus fuerit et
nudatus atq; con-
sumptus ubi quies-
cit? Quis si recedat
aque de mari, et flu-
uius vacue factus
arescat. Putas ne
mortuus homo rur-
sum uiuet? Cunctis
diebus quibus nunc
milito: expecto do-
nec veniat immuta-
tio mea. Vocabis
me et ego responde-
bo tibi. Operi ma-
num tuarum por-
tiges dexteram. Tu
quidem gressus me-
os dinumerasti sed
parte peccatis me-
is.

olde and deade in the grounde, yet
whan the stocke getteth the sent of
water it wyl bude and bring forth
boughes, lyke as whā it was fyrste
planted. But as for a man whā he
is dead, perished & consumed away
what becometh of hym? The flou-
des when they be dyed vp, and the
ryuers when they be emptye, are
fylled agayne thozow the flowyng
waters of the see, but whā man sle-
geth he ryseth not agayne vntyll
heauē peryshe, he shall not wake vp
nor rylse out of his slepe: may a dead
man lyue agayne, all the dayes of
thys my pilgrymage, am I lokyng
whan my chaungynge shall come,
yf I woldeste but call me, I shulde
obeye the: onely despyce not me the
worke of thyne owne handes, for I
haste nobied all my goynges yet be
not thou to extreme vpon me syn-
nes.

Responsorium

Domine quid est
homo quia innotu-
isti ei, aut filius ho-
minis quia repu-
tas eum, homo va-
nitatis similis fa-
ctus est dies eius si-

The Response

W ord that is man what thou hast
such respecte vnto. or the soune of
man that thou so regardeste hym,
man is lyke a thyng of noughte
and hys dayes pasethe awaye lyke
ashadow

The Dirige.

A shadowe.

Uersicle.

He is euē a vapour & apereth for a
lytle tyme, & thē vanissheth awaye.

Repetition.

Man is lyke.

The xxii. psalme.

The lord is my shepe herde, I
can wante nothyng.

He fedeth me in a grene pasture,
and leadeth me to a fresh water.

He requykeneth my soule, and brin-
geth me forth in the way of ryghte
ousnesse for hys name sake.

Though I shuld walke nowe in
valley of the shadowe of death yet
feare I no euell, for thou arte with
me: thy staffe and thy shepe hoke cō-
forte me.

Thou preparest a table before me
against myne enemies: thou anoin-
test my heade with oyle, and fyllest
the cuppe ful.

O let thy louynge kyndnesse and
mercy follow me all y dayes of my
lyfe, that I maye dwel in the house
of the Lorde for euer. Antheme.

In a place of pasture, ther hath he
let me.

The an theme.

The defaulte.

P ii.

The

ent umbra ppter-
ant.

Uersus.

Uaporum ab modis
cum parens et dein-
ceps exterminabitur.

Repetitio.

Homō vanitatis. &c.

Psalmus xxi.

Dominus re-
git me et ni-
hil mihi deerit.

In loco pascue ibi
me collocauit super
aquam refectionis
educauit me

animam meam
conuertit, deduxit
me super semitas
iustitie, propter nos
men suum.

Iam si ambulare
solum medio umbrę
mortis, non timebo
mala quoniam tu
mecum es, uirga tua
et baculus tuus, ip-
sa me consolata sunt

Parasti in conspe-
ctu meo mensam ad
uersus eos qui tri-
bulant me, inpi-
guasti in oleo caput
meum et calix me-
us inebrians quia pro-
clatus est.

Et misericordia tua
sequetur me, omnibus
diebus uite mee,
ut inhabitem in do-
mo domini, in lon-
gitudinem dierum.

Antiphona.

In loco pascue ibi
me collocauit.

Antiphona. Dilectus

Psalmus. cxxiii

Ad te levant
animam meam
deus meus in te co-
fido et non erubescam,
neque irideant me inimici mei.

Et enim universi
qui sustinent te non
confundentur, confu-
dantur omnes ini-
qua agentes super-
vacue,

Vias tuas domi-
ne demonstra mihi,
& semitas tuas edo-
ce me.

Dirige domine in
veritate tua et edo-
ce me, quia tu es de-
us saluator meus, &
te sustinui tota die.

Reminiscere mis-
erationum tuarum
domine, & misericor-
diarum tuarum que
a seculo sunt.

Relicta iuventu-
tis meae, et ignorantias
meas ne memineris,
secundum mi-
sericordiam tuam
memento mei, tu
propter bonitatem
tua in domine.

Dulcis et rectus
dominus, propter
hoc legem dabit de-
linquentibus in via.

Diriget mansue-
tos in iudicio, doce-
bit mites vias suas.

Aniverse vie do-

The Dirige.

The. cxxiii. psalme.

O Lord I lyft by my
soule, my God I trust in þe:
oh let me not be confounded, lest
myne enemyes triumphe ouer me.

For all they that hope in the shall
not be ashamed: but such as be sco-
refull despylers wpythout a cause,
they shalbe put to confusion.

Shew me thy wayes (O Lorde) &
teach me thy pathes.

Lead me in the truth, and learne
me, for thou arte the god of my sal-
uacio, and in theis my hope all the
daye longe.

Call to remembraunce (O Lorde)
the tender mercyes, & thy lounge
kyndnes, whyche haue bene euer
of olde.

Oh remember not the synnes and
offences of my youth, but according
vnto thy mercy thynke vpon me (O
lorde for thy goodnes.

Oh how frendly, & ryghteous is þe
lord: therfore wyl he teach synners
in the way.

He leadeth þe simple aright & such
as be meke the lernet he his waie

Al þe wayes of þe lord are very mer-
cy, and

The Dirige.

cy, and faythfulnesse, vnto such as
kepe his testamēt and cōuenaunt.

For thy name sake (o lord) be mer-
cyful vnto my sinne, for it is great.

What so euer he be that feareth y^e
lorde, he shall shewe hym the waye
that he hath chosen.

His soule shall dwell at ease, and
his sede shall possesse the lande.

The secrete of the lorde is among
thē that feare hym, and he sheweth
them hys couenaunt.

Myne eyes are euer loking vnto y^e
lorde, for he shall pluck my fete out
of the nette.

Turne the vnto me and haue mer-
cy vpon me, for I am desolate & in
mysery.

The sorowes of my hert are great.
Bring me out of my troubles.

Take vpon myne aduersytie &
misery, & forgeue me al my synnes.

Consider how myne enemyes are
many, & beare a malicious hate a-
gaynst me.

O kepe my soule, & delpyer me, let
me not be confounded, for I haue
put my trust in the.

Let innocencye, and ryghteous
p̄ iii. dealing

mini misericordia
et veritas requiren-
tibus testamentum
eius et testimonia
eius.

Propter nomen tu-
um domine propiti-
aberis peccato meo
multum est enim.

Quis est homo qui
timet dominum, le-
ge statuit ei in via
quam elegit.

Animus eius in bo-
nis demorabitur, et
semen eius heredi-
tabit terram.

Testamentum est
dominus timentibus
eum, testamentum
ipsius ut manifeste
sit illis.

Oculi mei semper
ad Dominum, quia
ipse euellet de la-
queos pedes meos.

Respice in me & mi-
serere mei quia vnicus
et pauper sum ego.

Tribulationes cor-
dis mei multiplica-
te sunt, de necessita-
tibus meis erue me

Ex humilitate
meam et laborum me-
um, et dimitte vni-
uersa delicta mea.

Respice inimicos
meos quia multipli-
cati sunt, et odio in-
iquo oderunt me.

Custodi animam
meam & erue me non
erubescam quonia
speraui in te.

innocentes et recti

The Dirige.

adheserunt mihi, q̄
sustinui te libera de
us Israel ex omni-
bus tribulationib⁹
suis.

dealing wayte vpo me, for my hope
is in the, deliuer Israel (o god) out
of all hys trouble.

The anthem.

Delicta iuuentutis
mee, & ignorantias
meas ne memineris
domine.

The defaultes of my youth and my
ignozaunces remēber not o Lord.

The anthem.

Iredo videre,
psalmus. xvi.

I trust to se.

The. xvi. psalme.

Dominus illu-
minatio mea
et salus mea quem
timebo, dñs protes-
tor vite mee a quo
trepidabo.

The Lorde is my lyght, and
my saluacion, whō shuld I
feare? þ lord is þ strēgth of my lyfe
for whom then shuld I be afrayed.

Dum appropiāt
super me nocentes,
vt edāt carnes me-
as, qui tribulāt me
inimici mei / ipsi in-
firmati sunt et cecid-
erunt.

Therfore when the wycked (euen
myne enemyes & my foes) came vp-
pon me, to eate vp my fleshe, they
stumbled and fell.

Si consistant ad-
uersum me castra
non timebit eorū me-
um, si exurgat ad-
uersum me populus
in hoc ego sperabo.

Though an host of men were lay-
ed agaynst me, yet shal not me hert
be afrayed, & though there rose vp
warre agaynst me, yet wyll I put
my trust in him.

Quam petii a do-
mino hanc requirā
vt habitē in domo
Domini, omnibus
diebus vite mee
videam volut
Domini, et visitā
templum eius.

One thyng haue I desyred of the
lorde whych I wyll requyre, name-
ly that I maye dwell in the house
of the lorde all the dayes of my
lyfe, to beholde the sayre bewtye
of the Lorde, and to vlyte hys
temple.

The Dirige.

For in þ time of trouble he hath
hyd me in his tabernacle, yee in the
secrete place of his dwellynge hath
he kept me, and set me vpon a rocke
of stone.

And now he hath he lyfted vp my
heade aboue myne enemyes, that
compasseth me round aboute.

Therefore wyl I offre in hys dwel
lynge the oblation of thankes ge
uyng: I wyl both syng and speake
prayses vnto the Lorde.

Harken vnto my voyce (o Lorde)
when I crye vnto the: haue mercy
vpon me and heare me.

My hert speaketh vnto þ my face se
keth þ, yee lord, thy face wil I seeke.

O hyde not þ thy face fro me, caste
not thy seruaut of in displeasure.

Thou arte my succoure, leaue me
not, nother forsake me, o god my
saueoure.

For my father & my mother haue
forsaken me, but the lorde hath ta
ken me.

Shewe me thy waye (o lorde) and
leade me in the right path, because
of myne enemyes.

Delyuer me not in the wyl
les

*Quoniam abscon
dit me in tabernas
culo suo in die ma
lorum, protegit me
in abscondito, ta
bernaculi sui, in pe
tra exaltauit me.*

*Et nunc exaltauit
caput meum super
inimicos meos.*

*Et immolauit in
tabernaculo suo, e
ius hostiam vocife
rationis, cantabo
et psalmum dicam
domino*

*Exaudi Domine
vocem meam qua
clamaui ad te, mise
rere mei et exaudi
me.*

*Tibi dixit cor meum
exquisiuit te facies
mea faciem tuam do
mine requiram.*

*Ne auertas faciem
tuam a me, ne decli
nes in ira a seruo
tuo.*

*A diutor meus es
tu ne derelinquas
me, neque despicias
me deus salutaris
meus.*

*Quia pater meus
et mater mea dere
linquerunt me, Do
minus autem assump
sit me.*

*Domine pone mihi
in via tua
Dirige me in semi
a recta propter ini
micos meos.*

Ne tradideris me

The Dirige.

in animas tribulan-
tium me, quoniam
insurrexerunt in me
testes iniqui, et me-
rita est iniquitas li-
bi.

Credo videre bo-
na domini, in terra
viventium.

Expecta dominum
viriliter age, et con-
fortetur cor tuum
et sustine dominum

Antiphona.

Credo videre bona
domini, in terra vi-
ventium.

Celestus.

In memoria eter-
na erit iustus.

Responsum.

Ab auditione mala
non timebit.

Pater noster. &c.

Et ne nos inducas
in temptationem.

Sed libera nos.

Ista omnia id
est curatio fu-
neris conditio sepul-
ture, pompa exequi-
arum, magis viuo-
rum solatia sunt,
quam subsidia mor-
tuorum. Si aliquid
prodest impto sepul-
tura pretiosa, obe-
rit pro viliis aut nul-

les myne aduersares, for ther are
falso wytnesses by agaynst me, and
they ymagined myschese.

Neuerthelesse I beleue verely to se
the goodnes of the lord, in þe lande
of lyuyng.

O tary thou the lordes leasure be
stronge, let thyn herte be of good co-
forte, & wayte thou styl for þe lord.

The anthem.

I trust to se the goodnes of þe lord,
in the lande of the lyuyng.

The versicle.

The ryghteous shall be in eternal
remembraunce.

The answer.

He shall not feare euell spekyng.
Our father. And lead vs not. But
delyuer.

The.iiii. lesson of saynt Augustyn.

A these thynges (that is to
say) the busynes of þe dead
the condicio or maner of the sepul-
ture, the pompe of the Dirige they
are more the comfort of þe lyue the
that help of the deade, yf a sumptu-
ous buryall doth auayle the wy-
ked, them a small or none shall hynd-
der the

The Dirige.

der the good to the purpuled ryche
ma the company of his seruantes,
dyd exhibite solēpne exequies in y
syght of mē, but much more solēpner
exequies dyd y ministry of angels
exhibyt to y poore scabed Lazarus
in the syght of God, which angels
carped hym out not into a marble
tombe, but they caried him vp in
to y bosome of Abraham.

The response.

The dead bodyes of thy seruants
haue they gyuen vnto the fou-
les of the eyre to be deuoured, & the
flesh of my sayntes the beastes of
the lande.

The versicle.

They? bloude haue they wede lyke
water on euery syde of Jerusalem,
and ther was no man to bury thē.

The repeticion.

And the flesh of thy sayntes haue
they geuen vnto the beastes.

The v. lesson.

Not yet for all that, are the
bodyes of the deade to be cō-
tempned and caste awaye, special-
ly of the ryghteous and saythfull,
the whyche as vessels and organs
to all

la, p̄claras exequi-
as in conspectu ho-
minum purpurato
illi diuiti turba exi-
buit famulorū, sed
multo clariores in
conspectu Domini,
vlsoso illi Laza-
ro ministerium p̄e-
buit angelorum qui
eum extulerunt in
marmoritum tumu-
lum, sed in Abrahā
sinum susculerunt.

Responsorium.

Posuerunt morties
nra seruorum tuo-
rum escas volatili-
bus celi, carnes sc̄e
tuorum bestiis.

Versus.

Effuderunt sangui-
nem eorum tanq̄ a-
quā in circuitu Je-
rusalem, et nō erat
qui sepeliret.

Repetitio.

Carnes sanctorum
tuorum bestiis ter-
re,

N Et ideo tamē
cōtēpnenda &
abitienda sunt cor-
pora defectorū, ma-
xime iustorū ac fi-
deliū, quorū anima-
bus tanq̄ organis
et vasis ad omnia
bona opera sancti

The Dirige.

vñus est spiritus.
 Antiquorum iusto-
 rum funera officio
 sa pietate curata
 sunt, et exequie cele-
 brate et sepultura
 prouisa ipsi cum
 viuerent hec de se-
 peliendis vel trans-
 ferendis suis corpo-
 ribus filiis manda-
 uerunt. Et Tobias
 sepeliendo mortuos
 deum promeruisse
 teste angelo comme-
 moratur ipse quom-
 odominus die tertio
 resurrecturus reli-
 giose mulieris vos
 num opus predicat
 predicandumq; co-
 mendat vnguentū
 preciosū super me-
 bra illius effuderit
 atq; hoc ad eum se-
 peliendum fecerit, &
 laudabiliter com-
 morantur in Evan-
 gelio, qui corpus e-
 ius de cruce accep-
 tit diligenter atq; ho-
 norifice legendū se-
 peliendūq; curarunt
 ¶ Responsorium,
 Dixit Ioseph fra-
 tribus suis: Post
 mortem meā Deus
 visitabit vos, et as-
 cendere vos faciet
 de terra ista, ad ter-
 ram quam iurauit
 Abraham Isaac et
 Jacob. Tunc adiu-
 uauit eos atq; dicit
 ¶ Act, deus visitabit

to all good workes the holy gooste
 dyde vse. The corse of þe old ryghte
 ous mē w a diligēt godlynes were
 taken hede vnto, theyre requies ce-
 lebratede and sepultures, prouy-
 ded & they whā they lyue of theyr
 bodyes to be buryed or strāssferred
 to theyr chylidren gaue cōmaunde-
 mēt. And Toby in buryeng þe dead
 the angell beyng wytnes gat thā-
 kes of God. The Lorde also that þe
 thyre daye wold rylse agayn doth
 openly declare the good worke of þe
 deuout women, and wylled it also
 to be daclared and þe dyde it to þe
 buryal of him, and they also lauda-
 ble are remēbred in þe gospel which
 toke hys body from the crosse & dyd
 ther indeuour diligently and hono-
 rably to couer and burye it.

The Responce.

Gen. bltmo Ioseph sayd vnto hys
 brethre I dye, and God wyl vsite
 you and bynge you out of thys lā-
 de to the lande that he sware vnto
 Abraham Isaac, and Jacob.
 Therfore toke he an othe of the
 chylidren of Israell, and sayde.

Whan

The Dirige.

Whan God shall visite you, then
carpe my bones from hence.

The versicle.

So Ioseph dyed whan he was an
hondrethe and ten yeare olde, and
they enbalmed hym and layd hym
in a cheste in Egipte,

The repeticion.

And God shall vysyte you, then ca-
rpe my bones from hence.

The. vi. lesson.

S. Augustyn.

Ther are sayde many deade
men to haue appeared in
dreames oꝝ other wayes to the ly-
uyng. But it is to be answered þ
foꝝ all that it is not to be thoughte
that the dead dothe these thynges
perceau. Because they are semed
suche thynges to aske, oꝝ to tell, oꝝ
shewe. ffoꝝ þ lyuyng also do often
tymes apeare to other alvys beyng
a slepe when they themselfe do not
know that they do apeare and yet
they heare thē that hath this drea-
med, say, that they haue sene them
in theyꝝ dreames speakyng oꝝ do-
yng somwhat.

Yf then ony man can se me in thys
drame

vos asportate ossa
mea vobiscum de
loco isto.

¶ Versus.

Optatus est exple-
tis centum & decem
vite sue annis, & co-
ditus aromatibus
repositus est in lo-
culo in Egipto.

¶ Repetio.

De⁹ visitabit vos,
asportate ossa mea
vobiscum de loco
isto.

¶ Lectio sexta S.
Augustinus de cu-
ra agenda pio
mortui.

Eerunt quip-
pe mortui nō
nulli vel in somnis
vel alio quocunq;
modo apparuisse
viventibus. Sed ita
rūndendum est, nō
ideo putandū esse
mortuos ista senti-
re, quia hec dicere
vel iudicare vel pe-
tere videntur in so-
niis. Nam et vivē-
tes apparent sepe
viventibus dormi-
entibus, dum ipsi
nesciunt se apere-
re, ab eis (qui hec
somnia) audis-
unt dicētib⁹ quod
eos in somnis ali-
quid agentes velle
quod viderunt.
Si ergo me posset
aliquis in somnis

The Dirige.

videre sibi aliquid
quod factū est indi-
cantem vel etiam quod
futurū est pre-
nūtiante, cū id ego
propterea ignoro et
omnino nō videre, nō
solū quid ille soni-
at, sed utrū dormiat
se me vigilet, an vi-
gilante me dormiat
an vno eodēq; tēpo-
re vigilemus ambo
sive dormiamus qñ
ille sonitū videt et
in quo me videt.
Quid mirū, si nesci-
entes mortui nec ita
sentientes tamē
a viuētib; viden-
tur in somnis, et ali-
quid dicūt quod eui-
gilantes verum es-
se cognoscant.

Responsorium.

Domine secundum
actum meū noli me
iudicare, nihil dig-
num in conspectu
tuo egi, ideo depre-
cor maiestatem tu-
am, vt tu deus dele-
as iniquitatē meā.

Versus.

Impius lava me
domine ab iniqui-
tate mea, et a delicto
meo munda me, qñ
tibi soli peccaui.

dreame tellyng him what is alrede
done or shewing hym before hande,
what is to come and I nothyng
knowynge of it, & nothyng at all
myndyng or passing not only what
he dreameth But whether he wake
whyle I slepe, or whether I wake
whyle he slepe, or whether at one
time we do both slepe, or both wake
whan he sawe thys dreame in the
whyche he sawe me, whate marual
is it yf the deade not knowynge nor
perceauyng these thynges, or yet
se þ of þ lyuyng in theyr dreames
And somwhat do saye whyche whā
they wake do knowe to be true.

The responce.

O Lorde iudge me not after my
dedes. I haue done nothing worthy
to be accepted before the. Wherfore
I besech thymaiesty which arte the
only God to clense me frome myne
iniquite.

The versicle.

And yet agayne walsch me frome
myne vnrightheousnes, & clense me
from my synne, for I cōfesse I haue
only trespassed agaynst the.

Repeti-

The Dirige.

Repetition.

wherefore I beseech the.

The. xxxix. psalme.

I waited patiently for the
lord which enclined hym self
to me, and herde my callinge.

He brought me out of the horrible
pyt, out of y myze and claye: he set
my feet vpon the rocke, and ordey-
ned my goynge.

He hath put a newe songe in my
mouth, euē a thākesgeuyng vnto
oure God.

Many men seynge this shall feare
the lord & put theyr trust in hym.

Blessed is the mā that setteth his
hope in the lord and turneth not
vnto the proude and to such as go
about wyllys.

O Lord my God, greate are y wō-
derous workes whiche thou haste
done: and in thy thoughtes towar-
des vs, ther may none be lykened
vnto the.

I wolde declare them, and speake
of them: but they are so many that
they can not betolde.

Sacrifice and offryng thou wol-
dest not haue, but a body hast thou
ordained

Repetitio.

Ideo deprecor, &c.

Psalmus. xxxix.

Expectans
expectans
domi-
num, et intendit mi-
hi, et exaudivit pre-
ces meas.

Eduxit me de la-
cumis, et de lu-
to fecit, & statuit su-
pra petram pedes
meos & direxit gres-
sus meos.

Et inmisit in os
meum canticum no-
uum, carmen Deo
nostro.

Idebunt multi &
timebunt, et spera-
bunt in domino.

Beatus vir cuius
est nomen Domini
spes eius, et non re-
spexit in vanitates
et insanas falsas.

Multa fecisti tu do-
mine deus meus mi-
rabilia tua, et cogi-
tationibus tuis nō
est qui similis sit ti-
bi.

Annuntiavi et la-
udatus sum, multipli-
cati sunt super nu-
merum.

Sacrificium et ob-
lationem noluit,
aures autem perfecit

The Dirige.

essu mihi, holocaustum et pro peccato non postulasti tunc dixi ecce venio.

ordained burnt offerings & sacrifice for synne, thou hast not allowed:

Then sayd I: Lo I come.

In capite libri scriptum est de me, ut facerem voluntatem tuam, deus meus voluntui, et legem tuam in medio cordis mei

In the begynnyng of the booke it is wyrtten of me: & I shuld fulfyll thy wyl o my God, & that I am content to do: yee thy lawe is wythin my harte.

Annuntiasti iustitiam tuam in ecclesia magna, ecce labia mea non prohibeo domine iustitiam.

I will preach of thy ryghteousnes, in the great cōgregaciō: Lo I wyl not refrayne my lippes (o lord) and that thou knowest.

Iustitiam tuam non abscondi, in corde meo, veritatem tuam et salutare tuum dixi non abscondi misericordiam tuam, et veritatem tuam a consilio multo.

I do not hyde thy righteousness in my herte, my talkyng is of & truth & sayyng helthe, I kepe not thy louynge mercy & saythfulnes backe from the great cōgregacion.

Quia autem domine ne longe facias miserationes tuas a me, misericordia tua et veritas tua semper susceperunt me.

Turne not thou thy mercy from me o Lord, but let thy louing kindnesse and truthe alwaye preserue me.

Quoniam circumdederunt me mala quorum non est numerus, comprehenderunt me iniquitates mee, et non potui ut viderem.

How innumerable troubles are come about me, my synnes haue taken such hold vpon me, & I am not able to loke vp.

Multiplicata sunt super capillos capitis mei, et cor meum derelinquit me.

Yee they are more in nombze then the heres of my head, and my harte hath sayled me.

O lord

The Dixige.

O Lorde let it be thy pleasure to
delyuer me, make haste o Lorde to
helpe me.

Let them be ashamed and confoun-
ded that seke after my soule to de-
stroy it, let the fall backward, & put
to confusion that wythe me euell.

Let the be sone broughte to shame
that crye ouer me there, there.

But let all those that seke the be
ioyful and glade in the, and let all
such as delyte in thy saluacion say
alway, the Lorde be praysed.

As for me I am pooze & in mysery
but the Lorde careth for me.

Thou art my helpe, redemer, make
no longe taryenge, O my God.

The anthem.

Deasyng be it vnto the (o Lorde)
for to delyuer me, lord haue regard
to helpe me.

The anthem.

Deale my soule.

The. xl. psame.

Blessed is he that cōsidereth the
pooze, & lord shal deliuer him
in the tyme of trouble. **Thou** shalte
preserue hi & kepe him aliue, he shal

make

Complacet tibi
Domine ut eruas
me Domine ad adiu-
uandum me respice

Confundantur et
retereantur simul
qui querunt animā
meam ut auferant
eam, conuertantur
retrosum et revere-
antur qui volūt mi-
hi mala.

Erant confestim
confusionem suam
qui dicunt mihi eni-
ge euge

Exultent et leten-
tur super te omnes
querentes te, et di-
cant semper magni-
ficetur dominus qui
diligūt salutare ius-
tum.

Ego autem mendici-
us sum et pauper
Domine sollicitus
est mei.

Adiutor meus et
protector meus es,
Deus meus ne tar-
daueris.

Cantiphona
Cōplacet tibi dñe
ut eruas me, domi-
ne ad adiuvādū me
respice. Antiphona
Domine

Psalms. xl.
Catus qui in
telligit super
egrum et pauperē,
in die mala libera-
bit eum Dominus,
Domine conser-
uet eum et diuifica-
et eum, et beatum

faciat eum in terra
et non tradat eum
in animam inimico
eius.

Dominus opem
ferat illi super lecti
dolores eius vniuer
sum stratum eius,
derasit in infirmi
tate eius.

Ego dixi Domine
miserere mei, sana
animam meam quia
peccaui tibi.

Inimici mei dice
runt mala mihi quia
moriatur, et peribit
nomen eius.

Et si ingredieba
tur ut videret vana
loquebatur cor ei
congregauit iniqui
tatem sibi, egredi
batur foras, et lo
quebatur in diptili.

Aduersum me su
currabant omnes
inimici mei aduer
sum me, cogitabant
mala mihi.

Verbum iniquum
constituerunt aduer
sum me, nunquid
qui dormit non adiu
ciet ut resurgat.

Et tentum homo pa
cis mee in quo spe
raui qui edebat pa
nes meos, magnifi
cauit super me sup
plantationem.

Tu autem Domine
miserere mei, et re
suscita me et reue
rtam eis.

In hoc cognoui

The Dirige.

make hym to prosper vpon earth, &
shal not deliuer him to the wyll of
his enemyes.

The Lorde shal refresh him whan
he lyeth sycke vpon his bedde, yee &
makest his bed in all hys sykenes.

I sayd lorde be mercyfull vnto me,
heale my soule, for I haue synned a
gaynst the.

Myne enemyes spake euell vpon
me, when shal he dye, and whē shal
hys name perysh?

Though he came into se, yet mea
ned he falsed in his hert, heapyng
myschefe vpon himself.

Al they that hate me rūne in toge
ther agaynst me, & ymagine euell a
gaynst me.

They haue gotten a wycked senten
ce vpo me, whē he lyeth, he shal ryse
vp nomore.

Yee euē myne owne familiar friend
whom I trusted, which dyd eat my
breaude hath lift vp his hele agaynst
me.

But be thou mercyful vntome (o
lorde) rayse thou me vp, and I shal
rewarde them.

By thys I know & fauourest me:
that

The Dirige.

that myne enemy shall not triumphe ouer me.

Thou haste holden me because of myn innocency, and set me before thy face for euer.

O Blessed be the lord god of Israel from hence forth & for euermore.

So be it. So be it.

The antheime.

Heale my soule Lorde for I haue sinned agaynste the.

The Antheme. My soule.

The xli. psalme.

¶ The as þe herte desirethe the waterbroukes, so longeth my soule after the o God.

My soule is thurstye for God, ye euen for the lyuynge when shall I come and beholde the face of God.

My teares are my meate daye & nyght whyle it is daylye sayd vnto me where is nowe thy god.

Nowe when I thynke ther vpon I poure out my herte by my selfe, for I wolde fayne go hence wythe the multytude, and passe out whit them vnto the house of god, in the voyce of prayse & thākes genynge, amonge suche as kepe holydaye.

¶. i. why

quoniam voluisti me, quoniam non gaudebit inimicus meus super me.

De autem propter innocentiam suscepisti, et confirmasti me in conspectu tuo in eternum,

Benedictus dominus deus Israel a seculo & in seculum fiat fiat.

Antiphona. Sana domine animam meam quia peccavi tibi.

Antiphona. Sitiuit anima mea. Psalmus. xli.

¶ Quod admodum desiderat ceruus ad fontes aquarum, ita desiderat anima mea ad te deus.

Sitiuit anima mea ad deum fontem viuum quasi ventam et apparebo ante faciem dei.

¶ Tulerunt mihi lacrimae meae panes die ac nocte, dum dicit tui mihi quotidie ubi est deus tuus.

¶ Recordatum sum et effudi in me animam meam, quoniam transibo in locum tabernaculi admirabilis visus ad domum dei, in voce exultationis et confessionis, sonus epulantis.

The Dirige.

Quare tristis es
anima mea, et qua-
re conturbas me.

Spera in deo, quo-
niam adhuc confi-
tebor illi salutare
vultus mei.

Et deus meus, ad
meipsum anima
mea conturbata
est propterea me-
mor ero tui de ter-
ra Jordanis et her-
monis a monte mo-
dico.

Abissus abyssum
in vocat in voce ca-
tharatarum tua-
rum omnia excelsa
tua et fluitus tui,
super me transierunt.

Indie mandavit
dominus misericor-
diam suam, et no-
cte canticum eius,
apud me oratio deo
vite mee.

Dicam deo suscep-
tor meus es, quare
oblitus es mei, et
quare contristatus
incedo dum affligit
me inimicus.

Dum confringun-
tur ossa mea expro-
baverunt mihi qui
tribulant me inimi-
ci mei: dum dicunt
mihi per singulos
dies, ubi est deus
tuus.

Quare tristis es
anima mea, et qua-
re conturbas me.

Why art thou so ful of heuynesse
(O my soule) & why art thou so bn-
quet with in me.

O put thy trust in God, for I wyl
yet geue him thākes for the helpe
of his countenaunce.

Oy god, my soule is bered within
me therfore I remembre the lande
of Jordane and the lytle hyll of
hermonye.

One depe callethe another, wyth
the voyce of thy wpyles, all the wa-
ues & water floodes are gone ouer
me.

The lorde hath promysed hys lo-
uyng kyndnes daylye, therfore
wyl I prayse hym in the nyghte
season, and make my prayer vnto
the God of my lyfe.

Iwyll saye vnto God my stonye
rocke, why hast thou forgotten me,
why go I thus heuely, whyle the
enemye oppresseth me.

Whyle my bones are broken, and
whyle myne enemyes caste me in
the teth daylye sayenge vnto me,
where is now thy God.

Why arte þu so heuy (o my soule) &
why art þu so disquieted wthin me?

Q

The Dirige.

Opur thy trust in god, for I wyll
yet thake hym for the helpe of hys
cōstenance, & because he is my god

*Spera in deo qui
ad huc confitebor si
li salutare vultus
mei et deus meus,*

The anthem.

My soule thrusted for god the ly
uyng fountayne, whā shal I ones
come & appere before þ face of god.

*Antiphona.
Sicut alamea ad
deum fontem viuū
quando veniam et
apparebo ante fac
tiem dei.*

The versicle.

Seue not the soules vnto beastes
that prayse the.

*Chorus.
Ne tradas bestis
animas confitētes
tibi.*

The answer.

And neuer forget the soules of
thy poore. Our father. &c.

*Responsam.
Et aliter: pauper
rum tuorum ne obli
uiscaris in finem.
Pater noster. &c.*

The. vii. lesson.

i. Cor. xv.

Behold I saye vnto you a
mystery, we shal not al slepe,
but we shall al be chaūged, & that
sedely & in þ twynklynge of an eye
at þ time of þ last trompe. For the
trompe shal blowe and the deade
shal ryse vncorruptible, & we shall
be chaūged. For this corruptible
muste put on vncorruptiō, & thys
mortal must put on immortalite.
But whā this corruptible shal put
on incorruptiō, & this mortal shall
put on immortalite, thē shal þ worde
be fulfilled: Death is swallowed vp

*Ecce misterium
vobis dico,
omnes quidem res
surgemus, sed om
nes immutabimur.
In momento, in ictu
oculi, in nouissima
tuba (canet enim
tuba) et mortui res
surgent in corrupti
et nos immutabis
mur. Oportet enim
corruptibile hoc in
duere in corruptio
nem, et mortale hoc
induere immortalit
atem. Cum au
tem mortale hoc in
duerit immortalita
tem tunc fiet sermo
qui scriptus est.
Absorpta est mors*

Q. ii. in victorij

mors in victoria.

Responsorium.

Omnes enim nos manifestari oportet ante tribunal Christi, ubi unusquisque de se rationem referet.

Versus.

Et ipse reddet unusquisque iuxta opera sua.

Repetitio.

Ubi unusquisque de se rationem referet

Correctio octava.

Thes. I. II.

Nolumus autem vos ignorare fratres de dormientibus ut non contristemini sicut et ceteri qui spem non habent. Si enim credimus quod Iesus mortuus est et resurrexit: ita et deus eos qui dormierunt per Iesum adducet cum eo. Hoc enim vobis dicimus in verbo domini, quia nos qui vivimus, qui residui sumus in adventum domini non preueniemus eos qui dormierunt. Quoniam ipse dominus iussu et in voce archangelorum et

victoria.

The Dirige.

The response.

We shal all be broughte before the iugement seate of Christe, where euery one of vs shal geue accōptes for him selfe vnto God.

The versicle.

And he shal rewarde euery man acco:dyng to hys dedes.

The repeticion.

Where euerye man shal geue accounte. &c.

The. viii. lesson.

.i. Thessa. .iiii.

We wolde not brethzen that ye shuld be ignoraunt cōcernyng them that are fallē a slepe that ye sorowe not as other do whyche haue no hope, for yf we beleue that Iesus dyed and rose agayne. Euen so they also whyche slepe be Iesus shal God by:ng wyth hym for this we saye vnto you in the worde of þe Lorde, that we whych lyue and ar remaynyng in the comynge of the Lorde shal not come yer they whyche slepe, for the Lorde hym selfe shal come downe from heauē wyth a shout and voyce of þe archā-gell

The Dirige.

god and wyth the trope of god and
the dead in Chyſte ſhall aryſe fyrſt,
then ſhal we which lyue & remaine
be caught vp wyth them alſo in the
cloudes to mete þe Lord in þe ayre,
& ſo ſhal we euer be wyth the Lord
wherfore confort your ſelfe one an
other wyth theſe wordes.

*in tuba dei deſcens
dei de celo, et mox
tui qui in Chyſto
ſunt reſurgent pri-
mi, deinde nos qui
vivimus, qui relin-
quimur, ſimul rapti
erunt cum illis in
nubibus obuiam do-
minum in aera, & ſic
ſemper cum domi-
no erimus. Itaque
conſolamini invicem
in verbis iſtis.*

The reſponce. i. cor. i. b.

Now is Chyiſt riſen from the dead
and is become the fyrſte frutes of
them that ſlepe, for by one mā com-
meth death, and by one mā the re-
ſurrecciō of the dead for as they
aldye in Ada ſo ſhall they all be
made alſue in Chyiſte but euery
one in hys order.

The reſponſorium.

*Nunc autem Chyiſt
reſurrexit a mor-
tuis, primitie dor-
mientium, quonia
quidem per hominē
mors, et per homi-
nē reſurrectio mor-
tuoꝝum. Et ſicut in
Adam omnes mori
untur, ita in Chyiſto
omnes vivificabū-
tur, unus quiſq; au-
tem in ſuo ordine.*

The verſicle.

The fyrſt is Chyiſt then they that
belongethe vnto Chyiſte when he
commeth.

*Verſus.
Primitie Chyiſtus
deinde hi qui credi-
derunt in adventū
eius.*

The repeticion.

Euery one in hys order.

*Repetitio.
Unusquiſq; autem
in ſuo ordine.*

The. i. r. leſſon. Joh. v.

A Crely verely I ſaye vnto
you, who ſo heareth my
worde, and beleueth hym
that

*LECTIO NONA
Joh. v.
Amen amen
dico vobis qd
qui verbum meum
audit et credit ei*

The Dirige.

quis misit me habet
vitam eternam / et
in iudicium non ve-
nit, sed trāsīit a mor-
te in vitam. Amen
amen dico vobis qd
venit hora, et nunc
est quando mortui
audient vocem filii
dei, et qui audierūt
vivent. Sicut enim
pater habet vitam
in semetipso, sic de-
dit et filio vitam ha-
bere in semetipso &
potestatem dedit
ei iudicium facere,
quia filius homi-
nis est. Nolite mi-
rari hoc quia venit
hora in qua omnes
qui in monumentis
sunt audient vocē
filii dei, et procedēt
qui bona fecerunt,
in resurrectionem
vitę, qui vero ma-
la egerunt in resur-
rectionem iudicii.

℟e sponsoꝝ.

Libera me domine
de morte eterna in
die illa tremēda qñ
celi movēdi sunt &
terra dum veneris
iudicare seculum p
ignem.

℟espon.

that sente me, hath euerlastyng
lyfe, and commeth not into damp-
nacion, but is passed thorowe from
deathe vnto lyfe. Verely verely I
say vnto you the houre commeth,
and is now already that the deade
shal heare the voyce of the sonne of
god, & they that heare it, shal lyue,
for as p father hath lyfe in himself,
so lykewyse hath he geuē vnto the
sonne to haue lyfe in hymselfe, and
hath geuen hym power also to exe-
cute iudgement because he is the
sonne of man. Maruaile not ye at
this, for the tyme commeth, in the
whyche all that are in the graues
shal heare hys voyce, and shal go
forth they that haue done good vn-
to the resurreccio of lyfe, but they
that haue done euell, vnto the re-
surreccion of dampnacion.

℟e sponsoꝝ.

O Lorde delyuer me from euerla-
styng deathe at the dredfull daye,
whan heauē and earth shalbe alte-
red whyles thou shalte come to
iudge the worlde by fyre.

℟e sponsoꝝ.

Nowe

The Dirige.

Now Christ Jesus we most humbly
beseech the to haue mercye on vs, &
that by which arte come to redeme
wretches from sinne and thralldome,
wylt not cast away them, whome
thou hast so derely redemed.

Response.

O Lorde deliuer me from euerla-
stynge death at thy dreadfull daye when
heauen & earth shalbe altered why-
les thou shalt come to iudge the
world by fyre.

The anthem.

My brused.

The li. psalme.

Thy mercy bpo me, (oh God)
Accordinge to thy greate
mercy.

And accordinge to the multitude
of thy compassion, wype away myne
iniquite.

Wash me more from myne iniqui-
te and cleanse me from my synne.

For I knowlege myne iniquite, &
my synne is euer before myne
eyes.

Against the only haue I synned,
& haue done euell in thy syght, that
I mayest be iustified in thy wordes
and

Agnus Christi te pe-
tinus misereere que-
sumus, qui venisti
redimere perditos
noli condemnare re-
demptos.

Responsorium.

Libera me domine
de morte eterna in
die illa tremenda:
quando celi moten-
di sunt & terra dum
veneris iudicare se-
culum per ignem.

Intiphona.

Exultabunt.

Psalmus, li.

Miserere mei
deus secundum
magnam mise-
ricordiam tuam.

Et secundum mul-
titudinem misera-
tionum tuarum, de-
le iniquitatem meam
Amplius laua me
ab iniquitate mea
et a peccato meo
munda me.

Quoniam iniqui-
tatem meam ego cog-
nosco et peccatum
meum contra me est
semper.

Tibi soli peccaui
et malum coram te
feci, ut iustificeris
in sermonibus tuis

The Dirige.

et vineas cum iudi-
catis.

A ecce enim in ini-
quitate concip-
tus sum, et in pecca-
tis concepit me ma-
ter mea.

Ecce enim verita-
tem dilexisti, incer-
ta et occulta sapien-
tie tue manifestasti
mihi.

Sperges me do-
mine yfopo et mun-
dabor: lauabis me
et super niuem deal-
babor.

Auditui meo das
bis gaudium et leti-
tiam, et exalta-
bit ossa humiliata.

Auerte faciem tu-
am a peccatis meis
et omnes iniquita-
tes meas dele.

Cor mundum crea
in me deus et spiritus
rectum immova
in visceribus meis.

Ne proicias me a
facie tua, et spiritus
sanctum tuum ne au-
feras a me.

Redde mihi leticiam
salutaris tui, et spi-
ritu principali con-
firma me.

Docebo iniquos
vias tuas, et impii
ad te convertentur.

Libera me de san-

and banquyſh whan þ arte iuged.

O I was begottē in wyckednes,

& my mother cōceaued me in synne

O thou haſte loued truth the br-

knownen and ſecret thynges of thy

wyſedome, haſte thou vttered vn-

to me.

Sprynkle me lord wyth yſope, &

ſo ſhal I be clene thou ſhalte waſh

me and then ſhal I be whytter the

ſnowe.

Unto my hearynge ſhalt thou ge-

ue ioye, and gladneſſe, and my wey-

kened bones ſhall be reſreſhed.

Turne thy face from my ſynnes,

and wype away al my wyckednes.

A pure herte creat in me (oh lord)

and an bpryghte ſpyrte make a

newe wythē in me.

Aſte me not away from thy face,

and thy holy ſpyrite take not from

me.

Reſtoꝝ vnto me the gladnes of thy

ſaluacion, and ſtrengethen me w

a princypall harte.

I wyll inſtructe the wycked that

they maye knowe thy wayes, and

þ vngodly ſhal be cōuerted vnto þ

Delyuer me frō bloudes (oh lord)

the God

The Dirige.

the God of my helth and my tonge
shall exalte thy ryghteousnesse.

¶ orde open þ my lyppes, and my
mouth shal shewe forth thy prayse.

¶ or yf thou haddest desyred sacry
fices, I hade surely geuen it, but þ
delyteste not in burnt sacryfices.

¶ A sacrifice to god, is a lowly spret
a contryte and an humble harte, þ
shall not dyspyce (o god).

¶ Deale gently of thy fauourable be
nevolence wyth Syon, þ the wal
les of Jerusalem maye be buylte
agayne.

¶ Then shalt thou accepte the sacri
fice of ryghteousnes, ablacion, and
burntofferynges, the shall they lay
calues vpon thy aulter.

The anthem.

My brused bones lord shall be re
freshed.

The anthem.

He are lord.

The. lxxiii. psalme.

¶ Thou (o God) arte praysede
in Syon, and to the bowe
performed.

¶ Thou hearest þ prayer, therefore
commeth all fleshe vnto the.

guibus deus de
salutis mee, et exal
tabit lingua mea
iustitiam tuam.

Domine labia me
a aperies, et os me
um annūciabit lau
dem tuam.

Quoniam si volu
isses sacrificium de
dissem vtiq, holos
caustis non delecta
beris.

Sacrificiū deo spi
ritus cōtribulatus
cor contritum & hu
miliatum deus non
despicies.

Benigne fac domi
ne in bona volunta
te tua syon, vt edifi
centur muri Jeru
salem.

Tunc acceptabis
sacrificium iustitie
oblationes et holos
causta, tunc impo
nent super altare
tuum vitulos.

Antiphona.

Exultabunt domi
ne ossa humiliata.

Cantiphona.

Exaudi domine.

Psalmus lxxiii.

¶ Decet hym
nus deus in
syon et tibi reddetur
votum in Ierusalem
Exaudi orationē
meam, ad te omnis
caro veniet.

Our

The Dirige.

Verba iniquorum
peruenerunt super
nos, et impietati-
bus nostris tu propitia
beris.

Beatus quemele-
gisti et assumpsisti
inhabitabit in atri-
is tuis, replebimur
in bonis domus tue
sanctum est templum
tuum, mirabile in
equitate.

Audi nos deus
salutaris noster,
spes omnium finium
terre et in mari lon-
ge.

Preparans mon-
tes in virtute tua,
accinctus potentia

Qui conturbas pro-
fundum maris, so-
num fluctuum eius
turbabuntur gētes

Et timebunt qui
habitant terminos
a signis tuis, exi-
matutini et vespere
redelectabis

Visitasti terram
et inebriasti eam,
multiplicasti locu-
pletare eam.

Lumen dei reple-
tum est aquis, pas-
cisti ebum illorum
quoniam ita est pre-
paratio eius.

Beatos eius inebri-

Our mysdedes preuayle agaynste
vs, oh be thou mercyfull vnto our
synnes.

Blessed is the man whome thou
chosest and receauest vnto the, that
he maye dwell in thy courte: he shal
be satysfied with the pleasures of
thy house, euē of thy holy temple.

Heare vs according vnto thy won-
derfull ryghtuousnes o God oure
saluacion: thou that arte the hope
of all the endes of the earth and of
the brode see.

Which in his strenght setteth faste
the mountaynes and is gyrded a-
bout with power.

Which stilleth þe ragyng of þe see,
the roarynge of his waue, and the
woodnes of the people.

They that dwell in the vttermoost
parties are afrayde at thy tokens,
thou makest both the mornynge &
the euenynge starres to prayse the.

Thou visitest the earth, thou wa-
terest it & makest it very plenteous

The ryuer of God is ful of waters
thou preparest man bys corne, and
this thou prouyddest for the earth,

Thou waterest her sorowes, thou
bakest

The Dirige.

breakest þ hard clotes ther of, thou
makeste it soft with the droppes of
rayne & blessest the increas of it.

Thou crownest þ yere w thy good
& thy fote steppes droppe fatnes.

The dweltynges of þ wyldernesse
are so fat also þ they droppe wyth
all, and the lytle hylles are, plesant
on euery syde.

The feldes are ful of shepe the ba-
lays stonde so thycke wyth corne
that they laugh and synge.

The antheme.

Hear my prayer o lord. vnto the
shal euery creature come.

The antheme.

Hath receaued.

The. lxi. psalme.

O God thou arte my god early
wyl I seke the.

My soule thyresteth for þ, my fleshe
longeth after þ in a barē and drye
lande wher no water is.

Thus do I loke for the in sanctua-
rye, þ I myght beholde thy power
and glory.

For thy louynge kyndnes is bet-
ter the lyfe, my lippes shal prayse þ

As longe as I lyue wyl I inag-
nifye the, and lyfte vp my handes

ans multiplica ge-
nimina eius, in sil-
licidiis eius letabi-
tur germinans.

Benedices corone
anni benignitatis
tue, et campi tui re-
plebuntur ubertate.

Dinguet et specio-
sa deserti, exulta-
tione colles accin-
gentur.

Induti sunt arces-
tes onium, et valles
abundabunt frus-
mento, clamabunt
etenim hymnum di-
cent.

Antiphona.

Exaudi domine o-
rationem meam ad
te omnis caro veni-
et.

Antiphona.

De suscepit.

Psalmus lxi.

Deus deus me-
us, ad te de-
luce vigilo.

Sicut in te ani-
ma mea, quam mul-
tipliciter tibi caro
mea, in terra deser-
ta in via et in aquo-
sa.

Sic in sancto ap-
parui tibi ut vide-
rem virtutem tuam et
gloriam tuam.

Quoniam melior est
misericordia tua su-
per vitam labia mea
laudabunt te.

Sic benedicam te
in vita mea, et in no-
mine tuo lauabo

The Dirige.

manus meas

in thy name.

Sicut adipe et pinguedine repleatur anima mea, et labiis exultationis laudabit os meum,

My soule is satysfied euen as it were wyth may & fatnesse, when my mouth praiseth the with ioyful lyppeg.

Sic memor fui tui super stratum meum in matutinis meditationibus in te.

In my bed wyll I remember the, and whan I wake my talkyng shal be of the.

Quia fuisti adiutor meus, et in vela mento alarum tuarum exaltabo.

How thou hast ben my helper, & vnder the shadow of thy wynges, wyll I reioyce.

Adhesit aia mea post te me suscepit dextera tua.

My soule hangeth bpon the, thy ryghthande vpholdeth me.

Ipsi vero in vanum quaesierunt animam meam, introibunt in inferiorem terram.

They seke after my soule, but in in bayne, for they shal go vnder the earth.

Tradentur in manus gladii, partes vulpium erunt.

They shal fal into the sweard and be a porcion for fores.

Berberoletabitur in deo laudabitur omnes qui iurant in eo, quia obstruetum est os loquentium iniqua.

But the kyng shal reioyse in God, al they that swere by hym shalbe commended for the mouth of lyers shalbe stopped.

Psalms. lxxvi.

The. lxxvi. psalme.

Deus misereatur nostri et benedictio nobis illi minet vultum suum super nos et misereatur nostri.

Odd be mercyfull vnto vs blesse vs and shewe the lyght of hys countenance vpon vs.

Et cognoscamus in terra viam tuam in omnibus gentibus salutare tuum

That we may know thy way vpon earth, thy saluacion among al heathen.

Confiteantur tibi

Let y people prayse the (O God)

yet

The Dirige.

yet let all people prayse the.

O let the people reioyse & be glad,
that thou iudgest the folke ryghte
oulye, and gouernest the nacions
vpon earth.

¶ et the people prayse the (o God)
let al people prayse the, the earthe
hath geuen her frute.

God euen our owne God geue vs
hys blessynge.

God blesse vs, and let all the endes
of the worlde feare hym.

The anthe me.

Lord thy ryghthande hath defen-
ded me.

The antheme.

from the gates.

The songe of Ezechias.

Isay the. xxxviii. Chapter.

I Thought I shuld haue gone
to the gates of hel in my best
age, & haue wanted the resydue of
my yeares.

I sayd within my selfe, shal neuer
visyte God in thys lyfe, I shal ne-
uer se man among the dwellynge
of the Lord.

Myne age is folden vp togyther, &
take away fro me, lyke a shepeher-

des

bi populi deus, con-
fiteantur tibi popu-
li omnes.

¶ et entur et exul-
tent gentes, quonia
iudicas populos in
equitate et gentes
in terra dirigis.

¶ Confiteantur tibi
bi populi deus, con-
fiteantur tibi popu-
li omnes, & terra de-
dit fructum suum.

Benedicat nos de-
us deus noster be-
nedicat nos deus,
et metuant eum om-
nes fines terre.

Antiphona.

De suscepit dexter-
a tua domine.

Antiphona.

A porta inferi.

Canticu Ezechiel

Isay xxxviii

¶ Ego dixi in di-
midio dierum
meorum vadam ad
portas inferi, quesi-
ui residuum annor-
um meorum.

Dixi non videbo
dominum deum in
terra viventium, non
aspiciam hominem
vitra, et habitatorum
quietis.

Generatio mea ad-
lata est et conuolu-
ta est a me, quasi es

The Dirige.

bernaculum pasto-
rum: pericula est ve-
lut a texente vita
mea.

Qum adhuc ordi-
ner succedie me, de
mane vsq ad ves-
peram finies me.

Sperabam vsq
ad mane, quasi leo
sic contriuit omnia
ossa mea, de mane
vsq ad vesperam
finies me.

Sicut pullus hy-
eundinis sic clama-
bo meditabor vt co-
lumba,

Atenuati sunt
oculi mei suspicien-
tes in excelsum, do-
mine vni patior te
sponde pro me.

Quid dicam aut
quid respondebit
mihi cum ipse fese-
rim, recogitabo om-
nes annos meos, in
amaritudine ani-
me mee,

Domine si sic vi-
uitur et in talibus
vita spiritus mei,
corripies me et vi-
ta spiritus mei, cor-
ripies me et viuifi-
cabis me, ecce in pa-
te amaritudo mea
amarissima.

Tu autem eruis-
ti animam meam vt
non periret, pposit
si post tergum tuu
omnia peccata mea

cotage my lyfe is hewē of lyke as a
weuer cutteth of hys webbe.

Whyle I was yet takyng my rest
he hewed me of, and made an end of
me in o nedaye.

I thought I wold haue lyued bri-
to the morowe, but he brused my
bones lyke a lyon, & made an ende
of me in one daye.

Then chattered I lyke a swallow
lyke a crane and mourned as a
doue.

I lyft vp myne eyes into y heyght
o Lorde sayd I violence is done vn-
to me, be thou suerty for me.

What shal I speke or saye, that he
maye do this: that I may lyue out
all my yeaeres yee in the bytternes
of my lyfe.

Verely (lord) men must lyue in byt-
ternes, and all my lyfe must I passe
therin for thou rayseste me vp and
wakest me, but I wyll be well con-
tent with my bytternesse.

Neuerthelesse my conuersacion
hath so pleased the, that thou wol-
dest not make an ende of my lyfe, so
that thou hast caste my synnes be-
hynde thy backe.

For

The Dirige.

Hoz hell praysethe not the dethe
doth not magnify the.

They that go downe into þe graue
prayse not thy truthe but the ly-
uyng: yee the lyuyng acknow-
ledge the lyke as I do this day, the
father telleth his chyldren of thy
saythfulnesse.

Delyuer vs (O Lord) and we wyl
syng prayses in thy house all the
dayes of our lyfe.

The anthem.

From the gates of hel, lord dely-
uer theyr soules.

The anthem.

Let euery spyrte.

The. Cxlviii. psalme.

Prayse ye O Lord of heauens,
prayse ye hym in the hyghe
place.

Prayse ye hym all hys angels, all
his powers prayse ye hym.

Prayse ye hym sonne & moone, all
sterres & lyght prayse ye hym, & the
heauens, let them prayse the lordes
name.

Hoz by hys worde all thyn-
ges were made, by hys com-
maundementes all thynges
were

*Quia non infer-
nus confitebitur ti-
bi neq; mors lauda-
bit te.*

*Non expectabunt
qui descendunt in
lacum veritatem tuam
vivens vivens ipse
confitebitur tibi si-
cut et ego hodie, pa-
ter filius notum fa-
ciet veritatem tuam.*

*Domine saluum
me fac, et psalmos
nostros cantabim⁹
cunctis diebus vi-
te nostre.*

Antiphona.

*A porta inferi, erue
domine animas eo-
rum.*

Antiphona.

Omnis spiritus.

Psalmus. Cxlviii.

*Subate dñm
De celis lauda-
te eum in excelsis.*

*Audate eū om-
nes angeli eius lau-
date eū omnes vir-
tutes eius.*

*Audate eum sol
et luna, laudate eū
omnes stelle et lu-
men.*

*Audate eum ce-
li et cælum, et aque
que super celos sūt
laudent nomen do-
mini.*

*Quia ipse dixit et
facta sūt ipse man-*

The Dirige.

Dauit et creata sūt.

Statuit ea in eternum et in seculum seculi, preceptū posuit et non preteribit.

Laudate dominū de terra, draconis et omnes abyssi.

Ignis, grando, nix, glacies, spiritus pcellarum, que faciunt verbum eius.

Montes et omnes colles ligna fructifera et omnes cedri

Bestie et vniuersa pecora serpentes et volucres pennate.

Reges terre et omnes populi, principes et omnes iudices terre.

Iuvenes et virgines, senes cum iunioribus laudent nomen Domini, quia exaltatum est nomen eius solius.

Confessio eius super celum et terrā, et exaltauit cornu populi sui.

Hymnus omnibus sanctis eius filiis Israel populo appropinquanti sibi. *Psalmus.*

Antabo domino canticum novum, laus eius

were created.

He hathe stablyshed them euerylastyngly and into the world of worldes, he hathe sete a lawe that shall not expyre.

Prayse ye the Lorde of the earthe ye dragons, and all depneses.

Hyre, hayle, snowe, yse stormes of wyndes & do hys comaundement.

Mountaynes and all lytle hylles, woodes bearynge fruyte, and all cedre trees.

Beastes and al maner of catel serpentes and fethered foules.

Kynges of the earth, and al people princes & all iudges of the earthe.

Bachelers and maydens olde men and yonge, let them prayse & name of the lorde, for the name of hym onely is exalted.

The knowledginge of hym is aboue heauen and earth and he hath exalted the horne of hys people.

Laud be vnto al hys sayntes to y sonnes of Israell, to the people appochoyng vnto hym.

The C. xlii. psalme.

Syng ye vnto the Lorde a newe songe, let the congregation

The Dirige.

gacion of sayntes prayse hym.

Let Israel reioyce in him þe made hym, and let the sonne of Syon triumphe in theyr kyng.

Let them prayse hys name wyth daunsyng, let them syng vnto him wyth tympany and harpe.

For the Lorde is wel pleased with his people, & hath exalted the lowly into saluacion.

Sayntes shall triumphe in glory, they shall make ioye in theyr chambers.

The prayses of god shall be in theyr mouthes, and two edged swordes in theyr handes.

To do vengeaunce amongst nacions and correccions amongst people.

To bynd theyr kynges in fetters, and theyr nobles in manacles of yron.

For to execute vnto them the iudgement wyrtten, this is glory vnto al hys sayntes.

The Cl. psalme.

Prayse ye þe Lord in his sayntes prayse ye hym in the firmament of hys power.

R. i. Prayse

*Ecclesia sanctorum.
Et erit Israel in eo qui fecit eum et filii Syon exultent in rege suo.*

Et audient nomen eius in choro in tympano et psalterio psallant ei.

Quia beneplacitum est domino in populo suo, et exaltauit mansuetos in salutem.

Et exultabunt sancti in gloria letabuntur in cubilibus suis.

Et exultationes dei in gutture eorum et gladii accipites in manibus eorum.

Ad faciendam vindictam in nationibus, increpationes in populus.

Ad alligandos reges eorum in compedibus, et nobiles eorum in manibus ferreis.

Et faciant in eis iudicium conscriptum, gloria haec est omnibus sanctis eius.

*Psalmus C.
Audate Dominum in sanctis eius, laudate eum in firmitate virtutis eius.*

Laudate eum in
virtutibus eius, lau-
date eum secundum
multitudinem mag-
nitudinis eius.

Laudate eum in
sono tube, laudate
eum in psalterio et
cithara.

Laudate eum in
tympano et choro,
laudate eum in cor-
dis et organo.

Laudate eum in
cymbalis benesonā-
tibus, laudate eum
in cymbalis tubila-
tionis, omnis spiri-
tus laudet dominum

Cantiphona.
Omnes spiritus lau-
det dominum

Cantiphona.
Bona inter.

Requiescat.
Erat domine ani-
mas eorum.

Cantiphona.
Ego sum.

Gay Ch. Canticum Zacha-
rie prophete.
xxviii.

Benedictus do-
minus Deus
Israel, quia visita-
uit et fecit redemp-
tionem plebi sue,
et erexit cornu sa-
lutaris nobis, in do-
mo David pueri sui

The Dirige.

Praise ye hym in hys strengthe,
praise ye hym accordyng to the al-
myghtynesse of his power.

Praise ye hym wyth the sounde of
a trūpet, praise ye him with harpe
and lute.

Praise ye hym wyth tympanye &
daunsyng, praise ye hym wyth re-
beckes and organes.

Praise ye hym with clarysymbal-
les well soundyng, praise ye hym
wyth Symballes of swetnesse, let
euery spirite praise the Lord.

The antienne.

Let euery spirite geue praise un-
to the Lord.

C The versicelle.
From the gates of hel.

The response.

Lord deliuer theyr soules.

The anthem.

I am.

C The songe of Zachary,
the prophet.

Blessed be the lord God of
Israel, for he hath visited
and redemed hys people.

He hath raised vp a horn of salua-
cio vnto vs, in the house of hys ser-
uaunt Dauid.

Euen

The Dirige.

When as he promysed by þe mouth
of hys holy prophetes, whych were
syns þe world beganne.

That we shuld be saued from our
enemyes, & fro the handes of them
that hate vs.

To fulfyl the mercye promysed to
our fathers, and to remembre hys
holy testament.

To performe þe othe which he swa
re to oure father Abraham that he
wold geue hym selfe to vs.

That we deliuered out of the han
des of our enemies myghte serue
hym wythout feare.

In holynesse and ryghteousnesse
before hym, al þe dayes of our lyfe.

And thou chyld shalte be called þe
prophet of the hyst, for thou shalte
go before the face of the Lorde to
prepare hys wayes.

To gyue knowledge of saluacion
vnto hys people, for remission of
theyr synnes.

Through the tender mercy of our
god, by the which spryngyng from
the hygh hath visited vs.

To gyue light to the þe lyt in dark
nesse & in þe shadow of death, and to

*Stetit locutus est
per os sanctorum
que a seculo sunt
prophetarum eius*

*Salutem ex inimicis
nostris, & de ma
nu omniu qui odes
sunt nos.*

*Ad faciendam mis
ericordiam cum pa
tribus nostris et me
morari testamenti
sui sancti.*

*Insurandum quod
iurauit ad Abraham
patrem nostrum da
turum se nobis.*

*Ut sine timore de
manu inimicorum
nostrorum liberati
seruiamus illi.*

*In sanctitate et iu
sticia coram ipso,
omnibus diebus no
stris.*

*Et tu puer prophete
aleisum vocabe
ris preibis enim
ante faciem domi
ni parare vias eius.*

*Ad dandam scien
tiam salutis plebi
eius in remissione
peccatorum eorum.*

*Ut visceribus miseri
cordie dei nostri in
quibus visitauit
nos oriens ex alto.*

*Illuminare his
qui in tenebris et
in umbra mortis
sedent ad dirigenda*

dos pedes nostros
in viam pacis.

Antiphona.

Ego sum resurrex-
itio et vita, qui cre-
dit in me / etiam si
mortuus fuerit vi-
uet, et omnis qui vi-
uit et credit in me,
non morietur in-
ternum. Kyrie eley-
son, Christe eleyso.
Kyrie eleyson.
Pater noster. Et
ne nos. Sed libera
nos.

Psalmus. cxxix.

Exaltabo te do-
mine quoniam
suscepisti me, dele-
stasti inimicos me-
os super me.

Domine deus me-
us clamaui ad te, et
sanasti me.

Domine eduxisti
ab inferno animam
meam, saluasti me
a descendentibus in la-
cum.

Psalte Domino
sancti eius, et confi-
temini memorie sa-
nitatis eius.

Quoniam ira in
indignatione eius
et vita in volunta-
te eius, ad vespertinum
demorabitur fletus

The Dirige

gyde our lete into þ way of peace.

The anthem.

I am the resurreccyon and lyfe, he
that beleueth in me yre althoughe
he were dead, yet shall he lyue, and
who soeuer lyueth and beleueth in
me, shall not se euerlastyng death.
Lord haue mercy on vs. Christe
haue marcy on vs. Lord haue mer-
cy on vs. Our father. And lead vs
not. But deliuer vs.

The. cxxix. psalme.

I will magnifye the (O Lord)
for thou haste set me vp, and
not suffered my foes to tryumphe
ouer me.

O Lord my god I cryed vnto the,
and thou hast healed me.

Thou lord hast brought my soule
out of hell, thou hast kept my lyfe,
where as they go downe into the
pytte.

Syngge prayses vnto the lord (O
ye sayntes of his) geue thanks vn-
to hym for a remembraunce of hys
holynesse.

Hoz hys wraath is but þ twyncke
lynge and of an eye, and hys plea-
sure is in lyfe, heynesse maye wel
endure

The Dirige.

endure for anyght, but ioye com-
meth in the moynynge.

As for me whan I was in prospe-
rite, I sayd: tyme, I shall neuer fal
more.

And why? thou lord of thy good-
nes haddest made my hyll so strong
But as sone as thou turnest thy
face from me, I was broughte in
fear.

Then cryed I vnto the (o Lorde)
ye vnto the Lorde made I my
prayer.

What profyte is there in my
bloude, yf I go downe into cor-
ruption?

Maye the dust geue thanks vnto
the: or shall it declare thy faytful-
nesse.

Heare (o Lorde) and haue mercye
vpon me, Lord be thou my helper.

And so thou hast turned my heuy
nesse into ioy, & hast put of my sack
cloth, & gydded me with gladnes.

What myne honour myght synge
prayles vnto & wyth out ceasinge:

Lord my God, I wyl gyue thākes
vnto & for euer. fro & gates of hel'
lord deliuer theyr soules. I truste

et ad matutinum le-
titia.

Ego autem dixi in
abundantia mea,
nō mouebo: ineter-
num,

Domine in volun-
tate tua, prestitisti
decori meo virtutē
H uertisti faciem
tuam a me, et factus
sum conturbatus

Ad te domine clas-
mabo, et ad Deum
meum deprecabor.
Que ueritas in sā-
guine meo dum des-
cendo in corruptio-
nem.

Quoniam con-ite-
bitur tibi puluis,
aut annūciabit ve-
ritatem tuam.

Auduit dominus
et misertus est mei
dominus factus est
adiutor meus.

Conuertisti plan-
ctum meum in gam-
dium mihi cōcidisti
saccum meum, cir-
cūdedisti me letitia.

Recātem tibi glo-
ria mea et non con-
pungar, domine des-
us meus in eternū
confitebor tibi.

I post a inferi.
Erue domine ani-
mas eorum. Credo
videre bona domi-

The Dirige.

ni In terra bñen-
tium Domine ex au-
di orationem meā.
Et clamoꝝ me⁹ ad
te veniat.

to se the goodnesse of the lorde, in þ
land of the lyuyng. Lord heare my
prayer, and let my clamoure come
vnto the.

Oratio.

The prayer.

DE⁹ qui nos
per os sancti
Pauli apostoli tui
de obdormientibus
in Christo non con-
tristandos docuisti
presta quesum⁹ vt
cum omnibus fide-
libus defunctis ad-
ueniente filio tuo
domino nostro Je-
su Christo ad eter-
na gaudia feliciter
perducamur qui ve-
niturus est iudicare
vivos et mortuos
et seculum per ignē

O God whych by the mouth of
S. Paule thine apostle, hast
taught vs, not to be soꝝy soꝝ them
that slepe in Christ. Graunt we be-
sech þ that in the commyng of thy
sonne our Lorde Jesu Christe, we
wyth all other saythfull people be-
yng departed, may be graciously
brought vnto ioyes euerlastyng,
whych shalte come to iudge both þ
quicke and the dead, and the world
by fyre.

Omnipotēs cē-
piternē Deus
eul nūq̃ sine spe
misericordie suppli-
catur propitiare a-
nime famuli tui A.
vel famule tue A.
vt qui vel que de
hac vita intui no-
minis confessione
decessit sanctorum
tuorum numero fa-
cias aggregari.
Per Christum do-
minum nostrum.

A myghty eternall God to
whome there is neuer ony
prayer mad, wythout hope of mer-
cy, be propiciable to the soule of
thy seruante A. that seying it de-
parted frome thys lyfe, in the con-
fession of thy name, thou wylte
cause it to be associate to the com-
pany of thy sayntes. By christe
oure Lorde.

O god

The Dirige

O God of whose mercye there
is no numbre, admytte our
prayers for the soules of thy ser-
uauntes the Bysshoppes, and
graunte vnto them the lande of
pleasure and lyghte in the fellow-
shyppe of thy blessed angels. By
Christ oure Lorde.

Iorde enclyne thyne eare
vnto our prayers, wher
in we ryghte deuoutely
call vpon thy mercye, that thou
wylte bestowe the soules of thy
seruauntes, bothe men and wo-
(whyche thou haste commaun-
ded to departe from thys world)
in the countre of peace and reste,
and forther cause them to be
partakers wyth thy sayntes. By
Christe oure Lorde.

Iorde we besech y to shewe
vnto vs thyne vnspekable
mercy, that thou both purge vs fro
all our synnes, and mercyfullye de-
lyuer vs frome the payne that we
deserue for the same. By Christ our
Lorde. So be it.

Our beseeche Lorde that
the prayer of thy sup-
plaintes

Deus cuius mi-
sericordie no-
est numerus, susci-
pe pro animab' fa-
mulozum tuozum
pontificum preces
nostras et lucis eis
letitiez regionem
in sanctorum tuo-
rum societate con-
cede Per Christu
dominum nostrum

Iactina domi-
ne aurem tua
ad preces nostras,
quibus misericordi-
am tuam suppli-
ces deprecamur vt
animas famulozum
famularumq; tuar-
um (quas de hoc
seculo migrare ius-
sisti) in pacis ac lu-
cis regione consti-
tuas et sanctorum
tuorum iubeas esse
consoztes. Per chri-
stum dominum no-
strum.

Inestabile mi-
sericordia tua
quesumus domine
nobis clemeter oue-
de vt simul nos et
a peccatis omnib'
eruas, et a penis
quas pro his mere-
mur, benignus eri-
pias. Per Christu
dominum nostrum
Amen.

Animab' que
sumus domi-
ne famulozum fa-

mularumque tuarum
oratio perficiat sup-
plicantium ut eas
et a peccatis omni-
bus eruas / et tua
redemptionis faci-
as esse parti-
cipes. Qui
vivis et
regnas
deus
Per omnia secula
seculorum.
Amen.

The Dirige.

plaines maye auayle to þe soules
of thy seruauntes of ether kynde,
that thou wylt bothe purge the
of al theyr synnes, and cause
the to be partakers of thy
redempeyon, whych ly-
uest and reygnest
God world with
out ende
So be it

The thyrd parte of the
pymer treatynge
of workes.

Of woꝝkes.



Woꝝkes are diuerſe, ſom right good & neceſſary which muſt nedes be obſerued, as the commaundementes of God. And theſe moſt cheſtly ought to be regarded and had in pꝛyce, and not compared wyth other woꝝkes, but eſtimated aboue them all.

Some are woꝝkes of mennes tradicioꝝ yet agreeable and conſonaunt to Goddes word and theſe ought to be obſerued but not had in lyke reuerence wyth the woꝝkes commaunded of God.

Some woꝝkes are tradicions of men not agreeable to goddes word but repugnant which nother ought to be regarded noꝝ obſerued.

Of theſe bꝛeſly ſhalbe ſomwhat ſayde, but foꝝ as much as the woꝝkes commaunded of God are to be reputed as the cheſteſt, they ſhalbe recyted in the fyrſt place.

The commaundementes of God gꝛuē by Moꝝſes, & expounded by Chꝛiſt ſeten cially taken, and here with theyꝝ holis ſentences ſet foꝝth as they haue ſpoken them, beꝛy neceſſary and expedient

foꝝ youth to learne, and foꝝ
all eſtates to knowe &
obſerue the ſame.

The

The .x. commaundementes.

The fyrst table.



I Am the Lorde thy God, whiche
haue brought the out of the lād
of Egypte, and out of the house
of bondage.

Thou shalt haue
none other gods but me.

Thou shalt
not make to thy selfe any grauen ymage
nor any lykenes of any thyng that is in
heauen aboue, or in the earth beneth, nor
in the water vnderneath the earth, thou
shalt not bow downe to them, nor wor-
shipp them. For I the Lorde thy God, am
a gelouse god, and visyte the synne of the
fathers vpon the chyldre vnto the thyrde
and fourth generaciō of them that hate
me: and yet shewe mercye vnto thousan-
des amonge them that loue me and kepe
my commaundementes.

Christe. Heare
Israel, our lorde God is one Lorde, and
thou shalt loue thy Lorde God wyth all
thy herte, and with all thy soule, and w
all thy mynde, and with al thy strength.
Thou shalt worshipp thy Lord God, and
hym only shalt thou serue.

Thou shalt not take the name of the
Lorde God in vayne.

For the Lorde wyll not holde hym gylt-
les, that taketh the name of the lorde his
god in vayne. Christ. Ye haue herd it how

was

Deut. vi.
Mat. xxii.
Mar. xii.

Mat. lxxx.
Deut. vi.

Exod. xx.
Deut. v.
Math. v.

was
for
thy
to y
uen
earth
Jeru
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wha
of eu

all t
daye
God
nept
neith
uasi
ger
daye
and
reste
Lor
wed

The .x. commaundementes:

was sayd of olde tyme : Thou shalt not
forswear thy selfe, but shalt perfourme
thyne othes vnto the Lorde. But I saye
to you, sweare not at all, neyther by hea-
uen for it is Goddes seate, nor yet by the
earth, for it is his fote stole: neyther by
Jerusalem, for it is the cytie of the great
kyng: Neyther shalt thou sweare by thy
heade, because thou canst not make one
whyte heere or a blacke. But let your co-
municacion be, yee yee, and nay nay: for
what soeuer is more than that commeth
of euyl.

Remember that thou kepe holy the Sabboth daye.

**Exodi. xx.
Deut. b.**

Syre dayes mayst thou labour and do
all that thou hast to do, but the seuenth
daye is the Sabboth of the Lorde thy
God, in it thou shalt do no maner worke
neyther thou, nor thy son, nor thy doughter,
neither thy mā seruaūt nor thy mayd ser-
uaūt, neyther thy cattel, neyther thy straū-
ger that is within thy gates. For in syre
dayes the Lorde made heauen and earth
and the see, and all that in them is, and
rested the seuenth daye. Wherfore the
Lorde blessed the seuenth daye and holo-
wed it. **Christe.** It is lefull to do a good
dede

The .x. commaundementes.

dede on the Sabboth day. For the sonne of man is Lorde, euen of the Sabboth daye. The Lorde sayeth by his prophet Esay, that his Sabboth is hallowed and kepte,, whan we rest and cease to do our owne wyll, to folowe our owne wayes, and to speake our owne worde, when we in worde thought and dede, fulfyll his wyll, and not ours : and we suffre hym to do his workes in vs, that at the laste we maye come to the Sabboth and true rest, euen eternall lyfe, which Christe the Lord of the Sabboth, hath obtayned for vs by his bloude.

The second table.

Honour thy father & thy mother, that thy dayes may be longe in the land which the Lord thy God geueth the.

Christ Honour thy father & thy mother.
Paule. Honour thy father and mother: thys is the fyrst commaundemente that hath any promes, that thou mayest be in good estate, & lyue longe on the earth.
By thys comaundement Christ teacheth vs not onely to haue our father and mother in reuerence, and to obeye them, as he hym selfe was subiecte vnto his mother & virgyn mary, but also to minstre vnto there necessities.

Thou

The .x. commaundementes.

Thou shalt do no mur ther.

Christ. Ye haue herd how it was sayd vn
to the of the old tyme: Thou shalt not kyl
Whosoever killeth, shalbe in daunger of
iudgemēt. But I say to you: Whosoever
is angry with his brother shalbe in daun
ger of iudgement. Who so euer sayth to
his brother, Racha shalbe in daunger of
a counsell. But who so euer sayth, thou
soule, shalbe in daunger of hel fyre. Itē ye
haue herd how it is said: Thou shalt loue
thy neyghboure: & hate thyne enemye.
But I saye to you loue your enemyes,
blesse the & curse you, do good to the that
hate you: & ye may be the chylde of your
father which is in heauē. For he maketh
his sonne to aryse on the cruel, & on the good,
and sendeth his raygne on the iuste, and
on the vniust.

Thou shalt not comyt aduoutery.

**Exod. xx.
Deut. v.
Mat. v.**

Christ. Ye haue herde how it was sayde
to the of olde tyme: thou shalt not comit
aduoutry. But I saye to you, that who
so euer loketh on a womā lustyng after,
her, hath comytted aduoutry with her al
ready in hys herte.

Leuit. xx.

Paule. Let wedlock be had in al pryce, in
all poyntes, & let the chamber be vndefy
led, for hoze keepers and auouterers God
wyl

The .x. commandementes.
wyl iudge.

Thou shalt not steale.

Exod. xx.
Deut. v.
Math. v.
Mat. x.

Christ. Stele not, defraud no man.

Yf any man wyl sue the at the lawe,
and take thy cote from the let hym haue
thy cloke also: geue to hym that asketh,
and from him þe wolde borowe, turne not
awaye. Paule. Howe is there vtterly a

1 Cor. vi.

faute amonge you, bycause ye go to law
one wyth another? Why rather suffer ye
not wrong? Why rather suffer ye not
your selfe to be robbed? ye euen your sel-
ues do wronge and robbe and that the
brethren. Let hym that dyd steale, steale
no more, but let him rather labour with
hys bondes some good thyng, that he
may haue to geue vnto hym that nedeth

Exod. xx.
Deut. v.
Mat. xiii.
Mat. x.

Thou shalt beare no false wytnesse a-
gaynst thy beygboure. Christe. Beare
no false wytnesse. I saye vnto you that
of euery ydle worde, which me shal haue
spoken, they shal geue accompte, at the
daye of iudgement. Paul. Wherfore put
away lyeng, and speake euery mā truth
to hys neyghbour for as much as we are
membres one of another. Let not fylthy
cōmunicacion procede oute of your mou-
thes. But that whych is good to edifye
wythall, whan nede is, that it may haue
fauoure

Eph. iii.

The .x. commaundementes.

**Faunour wyth the heares. Let all bytter-
nes, scarcenes and wraethe, roynge and** Eph. v.
**curled speakynge, be put awaye frome
you. Let no fylthynges, foolyshe talkynge
nor testynge (which are not comly) be ones
named amonge you: but rather geuyng
of thankes.**

**Thou shalte not coueyte thy neygh-
bour's house. Neither shalt thou coueyte** Exod. xx.
Deut. v.
**thy neyghbours wyfe hys man seruante,
hys mayde, hys ore, hys asse, or oughte
that is his. Thys what so euer ye wold** Mat. xxi.
Mar. xii.
Mat. xxi.
**that men shuld do to you: euen so do ye
to the. To loue a mans neyghbour as hym
selfe, is a greater thyng, then all burnt
offerynges and sacrifices. Be not ouer-
come wyth lustes, for the care of thys
worlde and the deceayfulnes of ryches,
choke the worde.**

Paule. Let youre conuersacion be Heb. xiii.
1. Tim. vi.
**wythoute couetuousnes, be contente
wyth that ye haue alreadye.**

**Godlynes is riches, yf a mā be contente
wyth that he hath. For we broughte no
thing into the worlde, and it is a playne
case that we cary nothyngoute. What
we haue sode and rayment, let vs ther-
with be contente.**

They

The .x. commaundementes.

They that wyl be ryche, fall into temptacion and snares, and many folyshe and noysome lustes which drown men in perdition and destruccion. For couetousnes is the rote of all euell: which whyle some lusted after they erred from the sayth, & tangled themselues with many sorowes
The .x. commaundementes copendiously extracted and breuely set forth according to the forme of þ last setting forth.

i. Thou shalt haue none other gods but me.

ii. Thou shalt not take the name of þ Lorde god in vayne.

iii. Remembre that thou kepe holy the Sabboth daye.

iiii. Honour thy father, and mother.

v. Thou shalt do no murther.

vi. Thou shalt not cōmytte aduoutry.

vii. Thou shalt not steale.

ix. Thou shalt not desyre thy neighbours goodes.

x. Thou shalt not desyre thy neighbours wyf nor his seruant nor his mayd.

These are the wordes which euery christian ought both to know and to do, & about this shuld a deuout mynd be busyed, & occupied, & not about vayne workes of our owne heades for the know ledge

The .x. commaundementes.
lege of the whiche we haue ben ryght er-
nestly intent and geue diligence in these
comaundementes of god neglected, which
wolde of vs not to be forgotten, but al-
wayes had in herte, as these sentences so
lowynge dothe testifye. These wordes
whiche I commaunde the this day shal
be in thyne harte, & thou shalt whett the
on thy chylderen and shalt talke of them
whan thou arte at home in thyne house,
and as thou walkest by the way, & whē
thou lpest downe, and when thou rystest
op: and thou shalt bynde the for a sygne
vpon thy hande. And they shal be papers
of remembraunces betwene thyne eyes &
thou shalt wyrt them vpon the postes of
thy house, & vpon thy gates. Take hede
and heare all, these wordes which I com-
maunde the, that it maye go well whyle
the, and wythe thy chyldren after the for
euer, when thou doeste þ whiche is good
and ryght in þ syghte of þ Lord thy god.

¶ Se thou do that which is ryghte in þ Deut. vi.
syght of þ Lord, þ thou mayste prospere.

¶ Ye shall do after nothyng that we do Deut. xlii.
here this daye, every man what semethe
hym good in his owne eyes. But whate
so euer I comaunde you, take hede ye do
and put notyng ther to, nor take ought

S. l.

ther from

The .x. commaundementes.

Deut. xxiij.

Cursed be he that contynueth not in all the workes of thys lawe to do them.

Joh. xiiii.
Luc. xi.

Christ. Yf ye loue me, kepe my commaundementes.

Christe. Happy are they that heare the worde of God, and kepe it.

James. ii.

Whosoever kepeth the hole law, and yet fayle in one poynte, he is gilty in al. For he that sayd: Thou shalt not commyt adultery, sayd also: Thou shalt not kill.

Eccle. ii.

They that feare the Lorde kepe his commaundementes.



The seconde state of workes is of mans tradicion whiche be wyth goddes wordes or at the leest not repugnant to gods worde, they are to be receyued, as the prescriptiō of certayne dayes to be kepte holy, or to be fasted, the lymytacion of certayn hōures to be appoynted in the church for the people to praye, certayne of the ceremōnyes aboute the ministracions of the Sacrament with such other, for the receauyng of the which and such other lyke S. Peter geueth vs counsell, sayeng: Submyt your selfe vnto all maner of ordinaunce of men, for the Lordes sake, for the ordinaunces of men accordyng to the condicion of men and the tyme are very expedient

1. Petre. ii.

Of workes.

dent. Wherfore Paule among the Corin
thians made many ordinaunces, as that 1. Cor. ii.
a mā shuld not pray or prophety hauyng
ony thyng bpō his head, and that no wo-
man shuld praye or prophety wīth an br
couered head: That they shulde come to 1. Cor. xiii.
the suppers of the Lorde in an order, and
that in the congregacion they shulde not
all prophety at ones, but that one shulde
prophetye after another, & wyues shulde
kepe sylene in the congregacion for it be
commeth not women to speake in the cō-
gregacion. And for a conclusion he sayth
let all thyges be done honestly and in or-
der. Yf then Paule made such tradiciōs
amonge the Corinthians, suche maye be
made among vs, and as he made them to
be obserued, so ought these lawfull ordi-
naunces to be obserued. But as Paule
dyd not commaund them to be obserued
as workes of righteousness, but as comly
ordinaunces, as cōcernyng a poletyke or-
der, so ought the tradicions nowe recei-
ued in the church to be obserued as cyuyl
pollyces, and not as workes of ryghteous-
nes, Wherfore the superfluous holyness
of many maye here well be noted, whiche
alwayes thought them selues very holy
yf they obserued suche cyuyle ordynaun-

S. ii. ces

Of workes.

ces, the commaundementes of God neglected . Was that not counted holyness every sondaye to receaue holy breade daye fastynge, was not he counted holy that wolde faste euery sayntes euen, and kepe the daye holy (as they call it) that is to put on the best garmentes and be ydle all the daye or els geue them selfe to abhominacion. Were not these more regarded or maye I saye be they not nowe better esteemed then the commaundementes of God. The fastyng dayes and holy dayes, be they not euery sondaye in the churche proclaimed, the commaundementes of God tyll these latter dayes, not one daye spoken of, for holy dayes and fastynge dayes the people diligently enquired of theyr curates, bycause they haue a feare of the breakyng of them, but of the commaundementes of God they nothyng requyre because they regarde not the trangression of them. Ther is a great nombre that maketh great daunger to eate whyt meate in lent, yet they make smale daunger to trangresse gods commaundement. These thynges are not reherfed (gentle reader) to the intent that such tradicions shoulde be vtterly contemned but to shewe the abuse howe they are more esteemed, then the true

Of workes.

true holynes of a christen mannes lyfe,
whiche is to be collocate in the saythe of
Christ and the commaundementes of god
but thele were preferred before gods com
maundementes in mans estimacion, yet
playnly they are but tryfles to them in re
putacion, for as God is aboue man, so is
his commaundementes aboue the com
maundementes of men. Regarde Gods
commaundementes aboue all mans tra
dicions, yet receyue and obserue mannes
tradicions that be lawfull, but muche
more receyue and obserue fyrst Gods cō
maundemētes, & the þ lawful tradiciōs of
the heades. For Christe rebuked not the
Pharyses bycause they dyd obserue the
smaller thynges of the law, but that they
obseruinge them dyd omytte the greater
thynges of the lawe, sayenge: Woe be you Math, xxiii
Pharises, Scrybes, ye ypocrytes, which
tyth, mynte, anyle, and commyne & leaue
the weyghter matters of the law behynd
namely, iudgement, mercy and saythe,
these ought to haue be done, & not to leue
the other behynde, leaue not then the cō
maundementes of god. But let them for
as much as they are the weyghter dedes
be fyrst obserued and done, and the other
also as it is before sayde, not to be omyt

S. iij. ted

Of workes.

Roma. xlii.

Titum. liii.

Psal. cxliii.

Roma. iii.

Titum. liii.

ted, as Saynt Paule councelleth. Let euery soule submytte himselfe to the aucthorite of the hyer powers that are ordeyned of God, so that who so euer resysteth the powers, resysteth the ordinaunces of God, and they that resyste shall receyue to themselves damnacion. Warne them that they submytte themselves vnto p:ynces and to the hyer aucthorite, to obey to the offycers and to be ready to al good workes. But yet aduertise y^e gentle reader that thou put no truste in those workes, no nor yet in the externe workes of Gods commaundementes to be iustified by the only, but rather bycause that they come of fayth are they accepted, for of only workes is no man iustified: also Dauid sayeth: Enter not into iudgemēt wyth thy seruaunt, for in thy syght shall no man lpyunge be iustified. By the dedes of the lawe no flesh maye be iustified in his syght. The kyndnes and loue of God our sauour to manward, hath appeared not of the dedes of ryghteousnes which we wrouht, but of his mercy he saued vs. &c. When ye haue done all these thynges which are cōmaunded you: saye we are vnp:ofyttable seruantes, we haue done which is our deuty to do.

These

Of workes.

These places with many other that myght be here inferred whiche nowe to auoyde prolixite are omittted do many- festly wytnesse, that by workes is no mā saued, yet be not discouraged nother say w thy selfe, what shall I do good workes se ynge I shall not be saued by them, then they wyl do no good. Many thynges mo ueth a true christian to worke, fyrste his sayth, for as þe tre cā not but by yng forth fruyte, yf he hath lyfe in hym, so can not the saythfull but by ynge forth good wor- kes, yf he haue a perfecte sayth in hym, wherfore yf thou worke not be assured that thou lackest sayth, a perfecte sayth sealeth not from workes.

A christian also shuld worke to geue en- sample as in the. v. of Mathewe Christe sayth. Let your lyght so shyne before mē that they may se your good workes & glo ryfye your father whiche is in heauen, se that ye haue honest conuersacion among the gentels, that they whiche backbyte you as euil doers maye se your good wor- kes and prayse God in the daye of visita- cion. Math. v.

It moueth also a christian to worke, that betwyrte God and vs is a couenaunt made, that he shal reward not for the dig 1. Petre. iii

Of workes.

nite or wortgynnes of the worke but for his conuenauntes sake, for the worthynes of the worke doth not receyue suche a rewarde when the rewarde is an hundredth sold better then the worke in this conuenaunt of Christ as whosoever forsaketh houses, or brethre, or sisters, other father, or mother, or wyfe, or chylde, or lande, for my names sake, the same shall receyue an hundredth fold a shal inheryte euerlastyng lyfe. Many are the cōuenantes made betwixte God and vs, as whā Christ sayd: Happy are the mercyfull, for they shal obtayne mercy. Blessed are the poore in spirite for they: is y^e kyngdome of heauen. &c.

Math. v.

Math. vi.

Math. xxi.

¶ If ye shall forgeue other men they: trespasses, your heauenly father shal also forgeue you, yf thou wylte enter into lyfe, kepe the commaundementes, by these cōuenantes thou mayest perceaue christe reader that vnto workes is a rewarde, by conuenaunt. Wherfore yf thou delyte to worke for a rewarde, be of good chere and cease not to worke, thou shalte haue a rewarde, not for thy merytes desertes or worthynesse of thy worke (as is before sayde) but for the conuenauntes sake.

But the chese motyue to good workes is

Of workes.

is or shalbe þe very pure loue of God, for
vpon loue doth Christ founde the obser-
uacion of hys commaundementes, as it
may be gathered by hys sayenge: yf ye Ioh. xliii.
loue me, kepe my commaundemētgs. So
then the obseruacion of gods commaun-
demētes the effect is of the loue of God,
as in the same chapter it is expessed of
Christ sayenge: he that hath my cōmaun Ioh. iiii.
dementes and kepech thē, thesame is he
that loueth me So that a true christian
ought to do good workes, not for þe loue
of eternall lyfe nother for the feare of e-
ternall deth which ensueth þe transgres-
sion of goddes commaundementes, but
for the very loue of God whiche saythe
hath wrought in him. By this it may be
perceaued þe although by fayth onely, &
not by workes mā is iustified in þe syght
of god, yet good workes are not thought
to be despyed, and that man shulde not
worke (as some falslye hathe imputed to
prechers) but rather that al good workes
shalbe besely exercysed to the glory of god
The thyrde sorte of workes are of the tra-
diciō of mā, which are not in þe scripture
of god, nor yet cōsonaunt to the scriptu-
re of god, but playnlye repugnaunte, as
pardōs, pylgrimages, kysyng of ymages
offer yng

Of workes.

Actum. v.
Mat. xv

Psal. lxxv.

Isay. vi.

Isay. vi.

offryng of candels, knielyng and crou-
chyng to stockes and stones and suche o-
ther which ought not to be receyued nor
observed, for it is rather to be obeyed to
God then vnto man, the auctors of suche
tradicions, as Christ sayth doth worshyp
him in vayne teachyng doctrynes which
are nothyng but mennes preceptes. Of
these preceptes and mennes lawes, seeke ye
xxviii. and. xxi. chapter of Esaye in the
whych you shall perceyue these plagis
of god for them ¶ The offyce of al estates.

Be wyle nowe therfore (O ye kyn-
ges) be warned ye ye are Judges
of the earth. Serue the Lord with feare,
and reioyse before hym wyth reuerence.
Heare therfore (O ye kynges) and vnder-
stande, o lerne ye ye be iudges of the endes
of the earthe, geue eare ye that rule the
multitudes & delyte in muche people, for
prower is geuen you of the Lorde, and ye
strength from the hyghest, which shall try
your workes & serch out your ymagina-
cions. ¶ Unto you therfore (O ye kynges)
do I speke that ye may lerne wysdome &
not go amysse, for they that kepte rygh-
teousnesse shall be ryghteously iudged, &
they that are learned in ryghteous thin-
ges shall fynde to make aunswere, wher-
fore

Of workes.

fore set your lustes vpon my wordes and
loue them so shall ye come by noutrure.

To the leage people of all esta-
tes vnto theyr prince.

U Et euery soule sh submyt himselfe Ro. xiiii.
to the auctorite of the hyer po-
wers for there is no power but of god.

The powers that be, are ordeyned of god
so that whoso euer resysteth the powers
resysteth \hat{c} ordinaunces of god, & they
that resyste shall receaue to themselves
dampcion, for rulers are not to be feared
for good workes, but of euyll.

Yf thou wylt be without feare of the po-
wer do well then, and thou shalt haue
praise of the same, for he is the minister
of god for thy welth. But yf thou do euyl
then feare, for he beareth not the sword
for nought, for he is the minister of god,
a taker of vengeance, to punyssh the hym
that doth euyl, wherfore ye muste nedes
obey, not only for punysshmente, but also
because of conscience, for this cause must
ye geue tribute also, for they are gods mi-
nisters, which maynteyn the same dedece

Submyt your self vnto all maner of or, 1. Pet. ii.
dinaunces of men for the LORDES sake.
whether it be vnto the kynge as vnto \hat{c}
chefe heade, or vnto rulers as vnto them
that

Of workes.

that are sent of him, for the punishment of euell doers, but for the praise of them that do well. **T**he Byshoppes.

Titum. 1.

A Byshop must be blameles, **Tit. 1.** as þe steward of God, not wyfful, not angry, not geue vnto much wyne, no fyghter, not greedy of fylthy lucre, but harbarous, one þe loueth goodnes, sober mynded, ryghteous holy, tēperat & such a one as, leneth vnto þe true word of doctrine, þe he may be able to exhorste w̄ wholsom learning, & to improue thē that saye agaynst it. **T**he Elders or parsons.

1. Pet. 5.

A Elders w̄ich are amōg you I exhorste whiche am also an elder & a wytnes of the afflictions in Christ, & partaker of þe glory that shalbe opened. Feed Christes flock which is amōg you, & take the ouersyght of them, not as though ye were cōpelled ther to, but wyllingly, not for þe desyre of fylthy lucre, but of a good mynde, not as though ye were lordes ouer the parishians, but that ye be an example to the flocke, & when the chiefe shepherde shal appeare, ye shall receaue þe incorruptible crowne of glory. **R**ulers. Ye that are rulers of the earth, se that ye loue ryghteousnesse, & that ye cōmytte none vnyghteousnesse in iudgemente.

Deut. 1.

Thou

Of workes.

Thou shalt not haue respecte to the person of the poore, nor honoure thou the countenaunce of the ryche, but iudge thy neyghbour ryghteously. **Leuit. xix.**

Euery Christian to his euen Christen ye shall not deceaue youre brethren, neyther with weyghte nor measure, but ye shall haue balaunces a true weyghtes, for I am the lord your God. **Leuit. xix.**

Ye shall not steale, neyther lye, nor deale falsely one with another.

Ye shall not sweare falsely by my name, so to vnhalloiw the name of thy God, for I am the Lord.

Thou shalt do thy neyghbour no wrong, nor robbe him.

The workemans labour shall not hyde wyth the, vntyll the moornyng.

Thou shalt not curse the deafe.

Thou shalt not put no stumbleng block before the blynde, but walte feare thy God for I am the lord.

Husbādes.

Husbādes loue your wyues, euen **Eph. v.**
As Christe loued the congregaciō,
and gaue hym selfe for it, to sanctifye it,
and clense it in the fountayne of water,
through the worde, to make it to hymself
a glorious congregacion wythoute spot
or wrynkle or any such thyng So ought
men

Of workes.

men to loue theyr wyues, as theyr owne bodyes, he that loueth his wyfe loueth hymselfe, for no man yet euer hated his owne fleche, but nourished it.

Eph. v.

U wyues submyt your self to your own husbandes, as vnto the Lord, for the husbande is the wyues heade, euen as Christe is heade of the congregacion. Therfore as the congregacion is in subiection to Christ, lykewyse let the wyues be in subiection to theyr husbandes in all thynges.

Fathers and mothers.

Eph. vi.

Ye fathers moue not youre chyldren to wrath, but bryng them vp wyth the nourture and informacion of the Lord.

Chyldren.

Eph. vi.

Chyldren obeye youre fathers and mothers in the lord for it is ryght, and honour thy father and mother that is the fyrst commaundemente that hath the ony promyse, that thou mayeste be in good estate and lyue longe on the earth.

Maysters.

Eph. vi.

Ye maysters do vnto youre seruauntes that which is iust and equall puttyng awaye al bytternesse and threatenynge knowynge that euen ye haue a mayster in heauen.

Seruauntes

Ser.

Of workes.

Seruauntes be obedient vnto your bo- Colo. iiii.
oery maysters in all thynges not wth
eye seruyce as men pleasers, but in syn-
glenes of hert fearyng God and what so
euer ye do, do it hartly as though ye dyd
it vnto the Lord & not vnto men. for as
much as ye know that of the lord ye shal
receaue the rewarde of inheritauce for
ye serue the Lord Christ.

Wydowes.

She that is a very wydowre and frend- 1. Tim. v.
les putteth her truste in God and conti-
nueth in supplicacion and prayer nyght
and daye.

The summe of all.

Doe thy neyghboure as thy selfe, and Mat. xxii.
what so euer ye wolde that other shulde
do to you, do you euē thesame to thē and
what ye wolde not that other shulde do
to you, se that ye do it not to thē.

The cōclusion of .i. Peter vpon al states

In conclusion be ye all of one mynd, one Mat. vii.
suffre wth another, loue as brethre, be pyte-
ful be curteyse, recompense not euell for
euell, neyther rebuke for rebuke, but con-
trarye wyle, blesse, and know that ye are
called therto, euen that ye shulde be hey-
res of the blessing.

The byshoppe of Rome wth hys ad-
herentes destroyers of al estates

Other were false prophetes also amonge 11. Pet. ii.
the

Of workes.

the people, euen as there shalbe false teachers amonge you lyke wyse which pryncipallye shal byynge in damnable sectes, euen denyenge the Lorde that hath boughte them, and shal byynge vpon themselves swyft damnacion: and many shal follow theyr damnable wayes, by whome the waye of the truth shalbe euell spoken of: and thozow couetousnesse shal they with fayned wordes make marchaundysse of you, vpon whom h iudgemēt is not negligent in taryenge of olde, and theyr damnacion slepeth not. They count it pleasure to lyue deliciously for a season: Spotte are they and fylthynesse, lyuing at pleasure and in deceauable wayes, feastyng wyth that whiche is yours, haupnge eyes full of aduoutry, and can not cease from synne, entysyng vnstable soules, haupnge an harte exercysed with couetousnesse: they are cursed chyl dren, and haue forsaken the ryght way, & are gone astraye folowing the waye of Balam the sonne of Bosor, which loued the rewarde of vnrightheousnesse, but was rebuked of his inquite.

¶ 3rd S.

E An exposition after

the maner of a contemplaciō vpon the. li. Psalme,
called *Miserere mei Deus*: whiche Hiero-
nim of Ferrarye, made at the later
ende of his dayes.



As wretche that I am, co-
fortlesse and forsaken of all
men, whiche haue offended
bothe heauen and earth. Whether
shall I go? or whether shall I tour-
ne me? To who shall I flye for soc-
cour? who shall haue pytye or com-
passyon on me? vnto heauen dare
I not lyft bp myne eyes, for I ha-
ue greuously synned agaynst it, &
in the earthe can I fynde no place
of defence. for I haue ben noysome vnto it. What
shall I now do? shall I dispayre? God forbide, full
merciful is God, & my sauour is meke & louinge,
therfore god onely is my refuge, he wyl not despise
his creature, neyther forsake his owne ymage. vnto
the therfore most meke and mercifull god come
I all sad and sorowfull, for thou only arte my ho-
pe, and thou art onely the tour of my defence. But
what shall I saye vnto the, syth I dare not lyft bp
myne eyes. I wyl poure out the wordes of sorow,
A. a. i. I wyl

Upon the. li. Psalm.

I wyl hartely beseeche the for mercy and wyl saye.
Haue mercy vpon me (oh god) accordyng to thy
great mercy.

God which dwellest in lyghte that no man can
attayne, God which arte hydde and canste not be
sene wth bodily eyes nor comprehended with any
vnderstandyng that euer was made neyther ex-
pressed wth the tonges of men or Angelles. My
god, the w^hich art incomprehensyble do I seke, the
w^hich canst not be expressed do I call vpon w^hat
thyng so ouer thou art, w^hich art in euery place.

I know that thou art t^he most hye & excellēt thyng.
yf thou be a thyng, & not rather t^he cause of al thyng
yf I may so call t^he, for I fynde no name by t^he w^hich
I may name or expresse thyne inenarable maiesty
God (I say) w^hich art al thynges that are in the,
for thou art euen thyne own wysedom, thy power
& thy moste glorious felicyte. Searge therfore
that t^he art mercifull: w^hat art thou but euen the
very mercy it selfe? And what am I but very my-
sery? Beholde therfore (o god (w^hich art mercy, be-
hold misery is before t^he, w^hat walt thou do mercy?
truly thy worke, canst t^he do other wyse than thy
nature is: And what is thy worke, but to take
awaye myserye, and to lyfte vp them that are in
wretched condicyon, therfore haue mercy on
me (oh god .) God I saye whiche arte mercy,
take awaye my myserye, take awaye my synnes,
for they are myne extreme misery. lyft vp me w^hich

In expostyon.

the am so myserable, shewe thy worke in me & exercise thy power vpon me. One depth requyred another, the depth of miserye requyred the depth of mercy. The depth of sinne areth the depth of grace and fauoure. Greater is the depth of mercy than the depth of miserye. Let therfore þ one depth swallowe bp the other. Let the botomlesse depthe of mercy swallowe bp the profound depthe of miserye. Haue mercy on me (oh god) according to thy great mercy. Not after the mercy of men whiche is but small, but after thyne one mercy whiche is great, which is vnmesurable, whiche is in comprehensyble, whiche passeth all synnes without comparysō. Accordyng to that, thy greate mercye wyth the whiche thou haste soloued the worlde, that thou woldest gyue thyne onely sonne. What mercy can be greater? What loue can be more. Who can despaye? who shuld not haue good confydence? God was made man and crucyfed for men. Therfore haue mercy on me (oh god) acco:dyng to this thy great mercy, by þ whiche thou haste gyuen thy sonne for vs, by which (throughe hym) thou haste taken awaye the synne of the worlde, by whiche (throughe his crosse) thou haste lightened al men, by whiche (throughe hym) thou haste redressed all thynges in heuen and earth. Walke me (oh lord) in his blode, lyghten me in his humilite, redresse me in his resurreccyō. Haue mercy on me (oh god) not after thy small mercye, for þ is but thy small me.

upon the.ii. Psalm.

cy (in comparyson) whan þe helpeste men of theyr
bodely euylles: but it is great whā thou forgyuest
synnes, and doste eleuate mē by thy sauour, aboue
the toppe of the earthe. Euen so Lord haue mercy
on me accordyng to this thy great mercy, þe thou
turne me vnto the: þe thou put out my synnes, and
that thou susteyne me by thy grace and sauoure.
And accordyng to the multytude of thy compas
syons, wype away myne iniquite.

Thy mercye lord is þe habundaunce of thy pyty,
by the which thou lokest gentely on the pooze and
wretched. Thy compassyons are the workes & pro
cesses of thy mercy. Marye Magdalene came vnto
thy sete (good Jesu) she washed the w her teares
and wyped them with her heare, thou forgaueste
her and sentest her away in peac this was (Lord)
one of thy cōpassyons. Peter denyed þe & forsake þe
with an othe, thou lokest hym & he wepte
bitterly, þe forgauest hym & madest hym one of the
cheife among thyne Apostles this was (lord) ano
ther of thy cōpassyons. The thefe on þe crosse was
saued with one word. Paule in þe furious wodnes
of his persecuciō was called, & by and by fulfylled
with the holy ghoſte, these are lord thy cōpassyōs.
The tyme shulde sayle me yf I shulde nombze all
thy meritable compassyons, for lok howe many
ryghtwylse men there be, and so many are thy god
ly compassyons. There is none that can glorie in
himselfe Let them: all come that are rightwylse,
other

An expositioun.

other in earth or in heuē, & let vs are them before
the, whether they be saued by theyr owne power &
vertue And surely al they wyl answer with one
hert & one mouth sayeng. Not vnto vs (lorde) not
vnto vs, but vnto thy name gūe al the prayse for
thy mercy & for thy truthe sake for they in theyr
owne swerde possedyd not the lande, and theyr
owne arme or power saued thē not, but thy righte
hande and thyne arme, and the lyghtenyng of thy
countenance, for thou dellyttest in them (that is)
they are not saued for theyr owne deservynges
lest any man shoulde boiste hymselfe, but because
it pleased t̄ so to be, which thyng the prophēt doth
also more expresselye witnes of the, whan he saith:
he saued me because he wold haue me. Syth ther-
fore that thou arte the onely god with whome is
no alteracyon or varyablenes neyther arte thou
chaunged vnto darkenes: and we thy creatures,
as well as our fathers which were borne vnder cō-
cupiscence synners as well as we, and syth there
is but one mediator & atonement betwene god
and man that is Christe Iesus whiche endureth
for euer, why doste thou not poure on thy plentu-
ous cōpassions vpon vs, as well as thou dyddeste
vpon our fathers: haste thou forgotten vs? or are
we onely synners: dyd not Christ dye for vs? Are
all thy myrtes spent and none left?

O Lorde oure god I desyre and hartely beseeche t̄,
to putte out myne iniquite accordyng vnto the

Ja. iii.

multitude

upon the. li. psalme.

multitude of cōpassiōs. For many ye & infinite ar
thy cōpassiōs, & according (I say to & multitude
of thy cōpassiōs, & bouchesafe to quēche my synne:
& as thou hast drawen and receyued innumerable
synners and haste made them ryghtuous, euen so
& thou wylte drawe & take me and make me ryght
wylse thorough thy grace & fauour therfore accor-
dyng to the multytude of thy cōpassiōs, wype aw-
waye myne iniquite Clence & purifye myne herte:
that (after al myne iniquite is put out, and all my
bncleennes clensed) it may be as a clene table in the
whych & synger of god may wryte the lawe of his
loue and charyte, wyth & whiche can none iniquite
contynewe.

Yet washe me more frome myne iniquite: & clense
me from my synne.

I graunt and kno wledge (oh lord) thou haste
onies gut out myne iniquite, thou haste put it out
agayne & hast washed me a thousand tymes, howe
be it, yet washe me frō myne iniquite, for I am fal-
len agayne. Wolte thou vse to spare a synfull man
untyl a certayne nombre of his synne, which whā.
Peter enquyred, howe often shall my brother offēd
against me, & I shall forgyue hym, whither seuen
tymes: & answered. I say not seuen tymes, but
seuēty tymes seuen tymes takynge that certeyne
nōbre, for an infinite nōbre. Syeth thā & a man
muste forgyue so oftē, halt & in pardoning & forgy-
uenes be passid of amā: is not god morethā mā: ye
rather

An expositioun.

that god is þe great lord, and every man lyuynge
is nothyng but al banyte And onely god is good
& every man a lyar, hast þe not said. In what hour
so ever þe sinner doth repete I wil not remembre any
of his iniquities. Beholde I a synner do repent
and moorne for myne olde preyng sores fastred with
in, and nowe are they broken forth for myne owne
forythnes. I am depressed and sore broke, I wallie
in contynual morning, I am feble and very weake
I rored for the sorowe of myne herte.

Lord al my besyres are before þe and my sorowfull
syghes are not unknownen vnto the. Myne herte
trembleth and pateth for sorowe, my strenght say
leth me, & euen the very syght of myne eyes cease
fro the; offyce. wherfore than (oh lord) doste thou
not putte awaye myne iniquite. And yf thou put
it out accordyng to the multitude of thy mercyes,
yet washe me from myne iniquite. For yet am I
not perfectly purged, synne the thy worke, take a-
way the hole offence & also the payne that is due vnto
þe cryme, encrease thy lyght within me. Kende
mine hert with thy loue & charyte put out al feare
for parfyte loue sendeth away feare. Let the loue
of the world, the loue of the flesh, þe loue of vayne
glory, and þe loue of my selfe better departe from me,
yet still more & more washe me from myne iniqui-
te by the which I haue offended against my neygh-
boure, & cleanse me fro my synne þe I haue comytted
agaynst god. I wolde haue þe put away not onely
the

bpou the. li. psalme.

þ faute and peyne þ foloweth it, be also the occasi-
on a nourysshment of synne. Walthe me I say
with the water of thy gracyous fauoure with
water of whych he þ dzyrketh, shall not thyrste for
euer, but it shall be made in hym a fountayne of
lyuyng water runnyng in to euerlastyng lyfe.
Walthe me with þ cōfortable waters of thy holy
scryptures that I may be nombred amonge them
vnto whome thou saydest. Now are ye clene for
my wordes which I haue spokē vnto you. Jo. xiii.
For I knowlege myne iniquite, & my synne is
euer befo:e myne eyes

Althoughe throughe the beholdyng of thy mer-
cy and compassyons I may be bolde to flye vnto þ
(oh loide) yet wyll I not come as the pharyse
whiche prayed not but rather praysed hymselfe, &
despised his neyghbour, but I come vnto the, as
the publicane. Lu. xviii. which durste not lyft vp
his eyes vnto heauen. For I also do knowlege
myne iniquite, & whyles I ponder my synnes I
dare not lyfte vp myne eyes, but humblyng my
selfe, with the publicane I saye: God be mercyfull
to me a synner. My soule wauereth betwene hope
and feare, & somtyme for the feare of my synnes
(which I feale & knowlege to be in me) I am redy
to dispayre, somtyme through þ hope of thy mercy
I am lyfted vp & cōforted. Neuertheles bycause þ
thy mercy is greater than my mysery, I wyl euer
Lord truste in þ, & wyl syng out thy plētuous cō-
passyons

An expositioun.

passōs for euer. For I knowe that thou desyrest
not the death of a synner, but rather that he were
conuerted and þ he wold knowlege his iniquite, &
forsake his synne and so come to the that he maye
lyue.

My god graunt me that I maye lyue in þ, for
I knowlege my wychednes, I knowe what a gre
uous burthen it is, howe copious, & icoperdyous.
I am not ignorant of it, I hyde it not, but set it
euyn before myne eyes that I maye washe it with
my teares, and knowlege vnto the lorde myne vn-
rightwysenes agaynst my selfe. And also my synne
which I haue proudly done against the, is euer a
gaynst me, and therfore it is agaynst me, because
I haue synned agaynst the: & it is truly agaynst
me for it is euyn agaynst my soule, and accuse the
me euer before the my iudge & condempneth me e-
uer and in euery place: and it is so agaynst me
þ it is euer before my face and stādeth but agaynst
me þ my prayer may not perce thorough vnto þ,
that it myght take thy mercy fro me and hynder
thy mercy that it can not come at me: therfore do
I treble & therfore do I moze besechyng thy mer-
cy. Therfore (o lorde) as þ hast gyue this grace to
me to know my wickednes & to be wayle my sinne:
then so accōplye this thy beneuolēce gyuyng me
perfite faith, & drawyng me to thy son, which hath
made a ful satisfacciō for al my synnes. Gyue me
lo: þ this precious gift, for euery good gyft & euery
per-

bpou the.ii. psalme.

plyte gyft is from aboue, comynge fro þe father of
lyght. Agaynst þe only haue I sinned: & haue done
that which is euill in thy syght: that thou mayst
be iustified in thy wordes, and mayst haue the vic
tory whan thou art iudged.

I haue ouer moche synned vnto the alone, for þe
comandedest me that I shuld loue the for thy self,
and shulde loue all creatures for thy sake. But I
haue loued a creature moore than the, louynge it
euen for it selfe. What is synne, but to loue a crea
ture for it selfe? And what is þe, but to do agaynst
the? Surelpe he that loueth a creature for it sel
fe maketh that creature his God. And therefore
fore haue I synned agaynst the onely, for I haue
made a creature my god. So haue I cast the away
and haue ben iniurious onely to the, for I haue
not offeded agaynst any creature in þe, I haue set
my trust or confidence in it, for it was not coman
ded me þe I shuld loue any creature for it self. If þe
haddest commaunded me that I shuld haue loued
an aungell onely for himself, & I had loued manye
for it selfe, thā no doubte. I had offended agaynst
the aungell. But syth that thou onely arte to be lo
ued for thy self (that is to say wythout any respect
of good or euill) & euery creature is to be loued in
the & for thy sake. Therefore haue I surely offeded
onely agaynst þe for I haue loued a creatur for it self
But yet haue I worse done, for I haue synned
euen in thy syght. I was nothing ashamed to syn
ne before thy face. O merciful god how many syn

An expositioun:

nes haue I done in thy syght which I wolde in no wyse haue done before mortal men, ye that I wold not in any case that men shuld knowe. I feared me more than the, for I was blynde and loued blyndnes, and so dyd I neyther se nor ones consyder the. I had onely fleshy eyes, therfore dyd I onely feare and loke on men which are fleshy. But thou lokest on al my synnes & nobred them, therfore I can neyther hyde them from the, neyther turne my backe and fflye from thy face.

Whether shall I go from thy spiryte & whether shall I fflye fro thy face: what shall I than do whether shall I tourne me: whom shall I synde to be my defence: whom I pray you but the my god: who is so good: who is so getyl: who is so mercyfull: for thou passest without comparyson, all creatures in gentylnes. It is one of thy chyefest propertyes to forgyue & be mercyfull, for throughe mercy and for geuenes, thou doste declare thy almyghtynes. I graunt forde that I haue offended onely agaynst the, & haue done that which is euyll in thy syght. Haue mercy therfore on me & expresse thy pynfullnes in me, that thou mayste be iustified in thy wordes, for thou haste sayd, that thou camest not to call the ryght wyse, but synners vnto repentance. Justifye me lord accordyng to thy wordes: call me, receyue me, and grue me grace to do trewe workes of repentance. For thy cause wast thou crucified, dead and buryed. Thou saydeste also, Ihon in the thyrd chapytre, Iohn

bpou the.ii. psalme.

Whan I am lyfted bp from the earth, I wyl draw
all vnto my selfe, berefpe thy wordes, drawe me af
ter the, let vs runne together in the sweteness of
thyne opntementes. Besydes that thou saydeste.
Math.xi. Come vnto me all ye that laboure & are
laden, and I wyl ease you. Lo I come vnto the,
laden wyth synnes, laborynge day and nyghte in
the sorowe of myne harte, refrefhe & ease me lord
that thou mast be iustified & proued trewe in thy
wordes, & mayste ouercome whā thou arte iudged,
for there are many that say: he shal haue no socour
for his God hath forsaken hym.ouercome lord
these persones whan thou art thus iudged of thē,
and forsake me not at any tyme. Gyue me thy mer
cy and hoolsome socoure, and than are they van
quished.

¶ They saye that thou wylte haue no mercye on
me, & that thou wylt caste me cleint out of thy fauour
& no more receyue me. Thus arte thou iudged of
men, & thus do men speke of the, & these are theye
determinacions, but thou which arte meke & mer
cyfull, haue mercye on me & ouer come theye iudge
mentes, shewe thy mercye on me & let thy godly py
tye be prayled in me. Make me a vessell of thy mer
cy, that thou mayste be iustified in thy wordes, &
haue the victorie whan men do iudge the, for men
do iudge the to be sperce and inflexible. ouercome
theye iudgement with mekeness and beneuolence,
so that men may lerne to haue compassion on syn
ners,

An exposition.

that malefactours maye be enflamed vnto repentaunce, seynge in me, thy pitie and mercy.

So I was falslyoned in wychednes, & my mothe conceived me polluted with synne.

Beholde not lord the greuousnesse of my synnes, consyder not the multitude, but loke mercifullye on me which am thy creature. Remembre that I am dust, & that al fleshe is as wyth: d hey, for lo I am falslyoned in wychednes, & in synne hath my mother conceived me. My naturall mother (I saye) hath conceived me of concupiscence, and in her am I polluted with origynall synne.

What is origynall synne, but the lake of origynall iustice, & of the ryghte and pure innocencye which man had at his creacion: therfore a man conceived & borne in such synne, is hole croked & oute of frame. The fleshe coueteth agaynst the spyrite. Reason is slender, the wyll is weake, man is frayle and lyke vanyte, his senses deceyue hym, his ymagynacion sayleth him, his ignoraunce leadeth him oute of the ryght waye, and he hath infinite impedimentes, which plucke him from goodnes & dzyue him into euyl. Therfore origynall synne is the rote of all synnes, & the nurse of all wychednes, for all be it that in euery man of theyr owne nature, it is but only synne. Yet in power it is all synnes. Thou sayest therfore lord what I am, & of wher I am, for in origynall synne (which coneyneth all synnes and iniquyties in it) am I falslyoned, and
in it

Upon the .li. Psalm.

n it hath my mother conceived me, sith thā I am
ihole in synnes, & enuyroded with snares on euery
syde, how shall I escape: for what I wolde: that do
I not, but the euyl that I wolde not: that do I,
For I fynd another law in my membres rebelling
against þ law of my mynde, & subduyng me vnto
twe lawe of synne and deth. Therfore the more fray
le & entangled þ thy bodely beneuolence seeth me,
so moch the more lette it lyft bp and comforte me:
who wolde not pytie on þ sicke: who wolde not ha
ue compassion on him that is diseased: Come come
swete Samaritane & take bp þ wounded and hal
fe dead, cure my woundes, power in wyne and oyle,
sette me vpon thy beast, bryng me into the ho
stye, committe me vnto the hoste, take thou twoo
pence & saye vnto him, what soeuer thou spendest
aboue thys, whan I come agayne I wyll recomp
pence the.

Do thou haste loued truthe, the vnknowen and se
crete thinges of thy wyl dome, haste thou vttered
vnto me.

Come most swete Samaritane, for behold thou
hast loued truth þ truth (I say) of thy pmysses whi
thou haste made vnto mankynde, than haste thou
truely loued: for thou haste made and kepte them,
so that thy loue is nothyng els but euē to do good,
for in thy selfe thou arte inuariale and immu
table, thou vnest not nowe to loue and anone not
to loue (as men do) neyther dothe thy loue so come
and

An expolycyon.

and go. But thou arte such a louer as dothe neuer chaunge for thy loue is very God. Thy loue therfore where with thou louest a creature, is to do it good, and vnto him thou moste louest, to them art thou moste benefyciall. Therfore what meaneth, that thou louest truth, but that of thy gracious mercye thou makest by promyses, and fulfilllest them for thy truthe sake? thou dyddest promise vnto Abraham a sonne when he was aged, thou fulfilledst thy promise in olde and barrenne Sara, because thou louedest truth. Thou promisedst vnto the chyldren of Israell a lande that floweth with mylke and hony, and at the laste dedest gyue it them, for thy truthe sake.

Thou madest a promise to Dauid sayeng, I shall set by thy seate regall one of the frute of thy body: and it came euen to passe, because thou woldest be founde true. There are other innumerable promises in whych thou hast euer ben saythfull, because thou louest truth. Thou hast promised to synners whych they will come vnto the forgeuenes and fauour, and thou hast neuer defrauded man for thou hast loued truth. That vnthyrstye sonne. Luke. xv. that toke his iourneye into a farre countrey, and wasted all his goodes with riotous lypynge, when he came to him selfe, he retourned vnto the sayenge: father I haue synned agaynst heauen & before thee, now am I not worthy to be called thy sone, make me as one of thy hired seruautes
when

bpōn the .li. Psalmē.

Whā he was yet a great waye of, thou sawest hym
and haddest compassion on hym, and ranneſte vn
to hym, ſallynge vpon his necke and kyſſyng hym
thou broughteſt forth the beſt garment and putteſt
a rynge on his ſynger and ſhewes on his fete, thou
kylledeſt the fatted calfe and maदेſte all the houſe
mery, ſayenge: let vs eate and be mery for this my
ſonne was deade and is a lyue agayne, he was loſt
and is nowe founde.

Why dydeſt thou al this lord god? ſurely by cauſe
thou louedeſt truthe. Loue therfore (o father of
mercyes) this trueth in me which retourne vnto
frō a farre countreye, runne towardeſ me & gyue
me thoſe cheſe garmentes, draw me into thy houſe,
kyl the fatted calfe, that all whiche truſte in the,
may reioyce in me, and let vs eate together in ſpi
rituall feaſtes. Oh lord wylte thou exclude me al
lone, and wylte thou not kepe this trueth vnto mee
yf thou ſhuldeſt loke narrowly on our wyckedneſſe
oh lord: Lord who myghte abyde the? But lord
thou wylte not be ſo ſtrayte vnto vs, for thou lo
ueſt trueth; y and that wpth a ſeruent and incom
prehenſible loue.

Whyche is the trueth that thou ſo loueſt: is it
not thy ſonne that thou ſo loueſt: is it not thy ſon
ne that ſayd. Io, xiiii I am the way, trueth, & lyfe
he is the verye treuthe of whome all trueth is na
med in heauen and earth, this is it that thou haſt
loued, and in it onely haſte thou delyted, for thou
dydeſt

An expoficion.

fyne it pure and without fpothe and woldeft that
it fhoulde dye for fynnners. Kepe therfore (O god)
this truthe, beholde I am a great fynner in whom
thou mayft kepe it, to whom thou mayfte forgyue
manye fynnys, whome thou mayft purifye in the
blode of the Chryft, and whome thou mayft redeme
throughe hys paffyon, why (oh lord) hafte thou gy-
uen me thys knowlege of thy fone, and this fayth of
him? Because I fhoulde fe my redempcyon & nat to
attayne it that I myght by that meanes be þe more
bered with fozow? God forgyde. But rather that
I may perceyue the remiffyon of my fynnys pur-
chafyd by Chryftes blode, and fo by his grace may
obtainne it. Purge me therfore and redeme o lord,
(for thou haft vttered vnto me the vnknewen and
fecret poyntes of thy wyfedom) that this know-
lege may helpe me and brynge me vnto helthe, for
truely þe Phylofophers neuer knewe thefe thynges,
they were vnknewen vnto the, ye & vtterly hydde
from them. And no man knewe thefe thynges,
(excepte a fewe whome thou louedeft entyelye be-
fore thy fonnys incarnacyon.

The moſte curyous ſerchers of the worlde (I
meane the wyſe men of þe worlde) lyfted vp theyr
eyes aboue heuen, & yet coulde nat fynde thys thy
wyfedom, for þe haft hydde theſe thynges from the
wyſe and prudent, & hafte opened the vnto babes,
that is, to humble ſcythers: and thy holy prophetes
whych alſo haue vttered the vnto vs. And ſo hafte

W b. i.

thou

Upon the. li. Psalm.

thou vttered the vnknewe and secrete thynges of
thy wysedome and of thy scriptures vnto me, why
do I knowe them in vayne? I knowe them surely
in vayne yf they profite me not vnto my helth and
saluacyon. For the philosophers whan they knewe
god by his merueylous creatures they glorified
hym not as god, neyther wer thakfull, but vered
full of vanities in theyr ymaginacions, and theyr
folyshe hertes were blinded. Whan they coun-
ted them selues wise, they become folles. Wylt
thou suffre me lorde to be of theyre numbre?

God forbydde. For thou arte euyr mercey
it selfe, whiche dothe neuer vtterly forsake any
man. fauoure therfore lorde, fauoure & spare thy
seruaunte, and comaunde him to be of the numbre
of the babes, & the vnknewen secretes of thy wise-
dome whiche thou haste opened to him, may leade
him vnto the fountayne of wysedome which is an
hye, thou mayst be praysed in þe worke of thy mer-
cy which thou dost exercyse to warde thy seruaut
(lorde) which neuer forsakest them þe truste in the.
Sprinkle me lorde with ysope, & so shall I be clen,
thou shalt walsh me, and than shall I be whyter
than snowe.

¶ Because lorde that thou haste loued the truth,
and haste opened vnto me the vnknewen secretes
of thy wysedom, I am well comforted and I truste
þe thou wylte not caste me out of thy fauoure, but
thou wylte sprinkle me with ysope, and so shall I
be clenysyd

An exhortacion.

be cleynd. ysope is a lowe herbe, it is hote and of a good sauoure, whiche signifyethe nothyng els, but thy onely sonne oure lord Iesu Christ which humbled hymselfe vnto deth: euē vnto þe deth of the crosse which with þe hote of his seruēt charyte loued vs, & washed vs from our synes in his bloud. which with þe redolent sauour of his beneuolence & ryghteousnes replenysched þe hole world. Therefore with this ysope shalt thou sprynkle me, whā þe dost poure vpo me þe vertue of his precyous bloud: whan Christ throughe saythe shal dwell in me: whan throughe loue I am ioyned with hym, whā I shal counterfayte his humilite and passyon, thā shal I be cleynd from all myne vncleannes. Than shalte thou washe me with myne owne teares which flowe out of the loue of Christe, than shal I syghe vntyll I be wery, I shal water my bedde euery nyghte with my teares, so þe it shal swynne in them, and thā shalt thou washe me, and I shal be whiter than snowe.

Snowe is whyte and colde, but lord yf þe sprynkle me with ysope, I shal be more whiter than inowe, for I shal be throughe endued with thy splēdēt lyght, whiche passeth al bodely witnesse. And whā I am enflamed with þe lyght I shal forsake all my carnal cōcupiscēces, cold vnto worldly thinges & enflamed vnto heuenly.

Vnto my hearyng shalt thou gyue ioye and gladnes, and my brossed bones shalbe refreshed.

Wb.ii.

Than

Upon the .li. Psalme.

¶ Than lord shall I praye vnto the early (that is
in þe begynnyng of thy lyght) Wilt thou heare my
voyce, and I shall heare what the lord god shall
speake in me, for he shall speake peace for his people,
& shall geue me peace, for I haue trusted in þe, vn
to my hearynge wilt thou geue ioye and gladnes,
whan I shall heare the comfortable wordes that
Mary herde. And what herde marie (I speake of
that Marye which sate at the fete of Iesus. Mat.
xxvi. what herde she? Thy saythe hathe saued the,
go thy wayes in peace. Let me also heare that the
these herde: this day wilt thou be with me in pa
radyse than shall I haue ioye for the remysyon of
my synnes, & gladnes for thy bounteous & lyberal
promyses, shall I not reioyse & be glad whan thou
shalt geue me twofold solde for all my synnes? than
shall I begynne to taste how swete the lord is, than
shall I lerne to be cōuersaunt in heuenly thynges
and shall saye with the prophete: howe great & co
pyous is that swetnes lord which thou hast layde
vp for them that feare the. Than shall I reioyce &
be glade, & my brysed bones shall be refreshed. What
are the bones which sustayne the fleshe, but the
powers of our soule & reason that bere vp the fray
lete of our fleshe, that be runne not hedlyng into
all vyces, that a man fall not hole into vanyte, and
so consume awaye? These bones I saye are
sore brysed, for the reason is verie weake, and
the wyll is prone and redye to all myschyele,
for

An expositioun.

for euyn now the fleshe obeyeth not reason, but reason muste obeye the fleshe, so that I can not resiste vyce, for my bones are brysted. And why are they brysted? for they haue forsaken þe, the fountayne of luyng water, and haue dygged for themselues cisternes full chynnes, which can holde no waters for they are not fylled with thy grace, withoute whiche no man can lyue well, for without the we can do nothyng. They trusted in theyr owne power which is no power, and therfore decayed they in theyr owne folyshenes.

Therfore let thy power come (oh lord) and than shall these brysted bones be refreshed, let thy grace come and þe sayth which worketh throughe loue.

Lette thy powers and giftes assiste me, and than my brysted bones shalbe refreshed, for my reason shalbe merce, my memozye gladde, and my wyll full of ioye. And thus shall they all reioyce, for aboue theyr owne naturall strenght, whan they go aboute any good worke they shall procede and prosper wel, neyther shal they leaue it vngyfte, but through thy helpe shal they bryng it to good passe and effecte.

Turne thy face from my synnes & wype away all my wyckednes.

Why lokest þe lord bpō my synnes? why nōbreest þe the? why consideredst þe the so diligēty? dost þe not know þe mā is euē as a flower of þe felde? why doste not þe rather loke in þe face of the Christ, Alas wret

bpou the. li. Psalm.

che & I am. Whyse I & angry agaynst me? I graust
I haue synned, how be it for thy gentylnes haue
mercy on me. Turne thy face from my synnes.
Thy face is nothyng but thy knowlege, turne a-
way therfore thy knowlege from my synnes. I
meane not that knowlege, wher with thou seest &
perceyuest all thynges, but that wherby thou ap-
prouest and disallowest all thynges, wherby thou a-
lowest & workes of the rightwyse, and cōdempest
the reprouable synnes of the wycked, knowe not
my synnes on & maner that thou woldest impute
them vnto me, & lay them to my charge. But ra-
ther turne away thy face from my synnes, that
through thy mercy they may be quēched: loke lord
on the creature whome thou haste wrought, loke
bpou thyne own ymage, for I poore wretche haue
putte bpou me the ymage of the deuyl (that is
synne,) turne away thy face frō the ymage of the
deuyl, and be not angry with me, & beholde thyne
owne ymage, that thou mayste haue mercy on me.
O mercifull lorde, remembre & thou lokedest v-
pon zacheum whiche dyd clyme vp into a wyld
fygge tre to se the. Luke. xix. And thou entredeste
into his house which & woldest neuer haue done yf
& haddest loked on & ymage of the deuyl whiche he
had put on him, but bycause & sawest thyne owne
ymage on hym, thou haddest compassion on hym
and healedest hym. He promysed to gyue & halfe of
his goodes to & poore, & yf he hadde falsly deceyued
any

An expositioun.

any man to restore it foure folde, and he obtayned
mercy and helthe. And I be quyet my selfe euyn
hole vnto the nothyng reserved. And promyse
to serue the for ever with a pure herte & wyl full
fyll my promyse al dayes of my lyte wherfore tha
lord doste þ not loke in thyne ymage in me also:
why dost thou yet cōsyder my synnes? Turne I
beseeche þ thy face frō my synnes & wype awaye all
my wyckednes, wype awaye al I praye the that
none remayne for it is wyrtten, he that kepeth the
hole lawe & offendeth in one poynte is gylty in the
hole, þ is to say, hath deserued dāpnacyon, whiche
is the payne of all synnes that leade vnto death.
Put out therfore all my wyckednes, that none of-
fende the, which shuld byng me to cōdēpnacyon.
A pure hert create in me (oh god) and an bryght
spirite make a newe within me.

For my herte hath forsaken me & goeth astraye,
bitterly forgetting his own helth: it is wandred in
to straunge cōtreys & ensueth vanities, & his eyes
are in the vttermoost costes of the worlde. I called
it agayne but it answered me not. It is gone, lost,
and solde vnder synne. What nowe lord? what
shall I saye? A pure herte create in me God, an
humble herte, a curteous herte, a peacable herte,
a gentle herte, a deuoute herte, suche an herte as
wyl neyther do an other man hurte, neyther yet
auenge himselfe whan he is offended, but rather do
good agaynst euyl, & such an hert as wyl loue the
aboue

upon the. li. psalme.

aboue all thyng, which wyl speake of the, & thake
the. which woll delyte in hymnes and spirituall
songes, and be hole conuersant in heuēly thinges.
Create this herte in me (oh god) creat it of nothig,
p̄ it may be of such effecacyte through grace, as na
ture is neuer able to make it. This grace cometh
only from the into the soule through thy creacyon
it is p̄ beautie of a pure hert, it draweth vnto him
all vertue, & expelleth all vyce, therfore create in
me (oh god) a pure hert through thy grace, & make
a newe an bryght spirite in my bowels.

¶ For thy spirite shall leade me into a ryghte way,
whiche shal purge me from al erthy effectes & shal
lyfte me vp vnto heuēly thynges. The louer and
the thyng that is loued are both of one nature.

He that loueth bodely thynges, is worldly, but he
that loueth spirituall thynges, is spiritual.

¶ Gyue me a spirite that may loue p̄ and worshyp
the, the moste hye spirite, for god is a spirit, & they
which worshyppe him, muste worshyppe him in the
spirite and veryte. Gyue me therfore an bryghte
spyrte, not sekynge his owne spirytes profyte and
glory, but p̄ wyl & glory of god renew an bryght
spirite within me, renewe it, for my synnes haue
quenched the fyrst that thou gaueste me. Gyue me
nowe a newe spyrte, that it maye redresse that
thyng whych is inueterate, my soule is also a
spirite and so made of the that of hyr selfe she is
ryghte, for of hyr owne nature she loueth p̄ aboue

hyr

An expositioun.

hyr selfe, and desyreth all thynges of thy glorie, so that hyr owne naturall loue is rygt. for it cometh of the, but of hyr owne froward wyl it is inueterate and polluted, causynge hir naturall loue to decaye. Make newe therfore this spirite and this loue throughe thy grace & it maye walke in the ryght waye accordynge to his nature renewe it (I saye) that it maye euer enflame me wyth heauenly loue, & it maye euer cause me to sygh vnto the, to embrace the continually & neuer to forsake the.

Caste me not awaye from thy face, and thy holpe gooste take not from me.

Behold lord. Stande before thy face, that I maye fynde mercy. I stande before thy benygne goodnes loking for thy fauorable answer, cast me not confused from thy face. Who came euer lord vnto the, and went away confused? Who euer desyred thy fauoure, & wente without it. Surely I passest in thyne aboundant pytie bothe I deseruinges & also the desyres of them I praye vnto the, for I guesse more than men can desyre, ye or vnderstande whan they haue it. It was neuer herde & thou diddest cast away fro thy face any man that euer came vnto the. Shal I oh lord be the fyrste & than shalbe caste away from thy face and vtterly confounded? Wylte thou begynne at me to confounde the that come vnto the? Wylte thou neuer more haue mercy and compassion? God forbyd. The woman of Canane folowed the: she cryed & made piteous noy.

upon the. li. psalme.

aboue all thyng, which wyl speake of the, & thake
the. which woll delyte in hymnes and spirituall
songes, and be hole conuersant in heuēly thinges.
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p̄ it may be of such effecacyte through grace, as na
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spryte, not sekynge his owne sprytes profyte and
gloze, but p̄ wyl a gloze of god renew an bryght
spirite within me, renewe it, for my synnes haue
quenched the fyre that thou gaueste me. Gyue me
nowe a newe spryte, that it maye redresse that
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spirite and so made of the that of hyr selfe she is
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hyr

An expōsicion.

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bpou the.ii. Psalm.

moys, he moued the discyples vnto compassyon, & thou hyldest thy peace, he contynued knockynge, worshyppe the & sayd: Lorde helpe me neyther yet woldest thou answere. Thy discipl s entreated for hersayenge: let her go, for she cryeth after vs. But what was thynne answere lord I pray e, what dydest thou answere: forsoth that she did wepe in bayne & laboured for nought, for thou saydeste that e wastenot sente but vnto e shepe that were perished of the house of Israell. What shulde this woman do whan she herde these wordes? Merely euen dyspayre, as concernynge the grace that she requyred: and yet dyspayred she not, but trustynge in thy mercy, prayed yet agayne sayeng. Lorde helpe me, vnto whose importunyte (Lorde) thou answerdest, it is not good to take the chyldrens breade & caste it vnto houndes, as though thou shuldest haue gyuen her a full answere, and sayde departe from me, you Cananites are dogges, ye are Idolatres: the precyous gyftes of heauely sauoure pertayne not vnto you, I oughte not to take them awaye from the Jewes whych worshyp the trewe and lyuynge God, and to gyue them to such dogges as ye are, whych worshyppe Idoles & deuylls. What shall e nowe do thou womā of Canaā? e mayst nowe be ashamed & gette e away, for the lorde is angry not wyth the alone, but also thy hole nacyon. Oh lorde God, who wolde not haue ben confounded and haue pyked hym awaye at these thy wordes: who wolde

An expositioun:

wolde not haue mombled & grudged agaynst the:
who wolde not haue iudged þe to be cruell: And yet
dyd this womā cōtinue styl in prayer She cast not
away hir cōfidēce, she toke not these harde wordes
heuely, she was not angry, but she hūbled hir self þe
more, & abode styl in her peticiō, & sayd with good
fyaunce. It is truth lord that þe sayeste, but I are
no bread, I are not the sauoure þe the chyldre shuld
haue. I am a lytle whelp & desyre the cromes whi-
che fall from the chyldrens table. Let them florisse
& abounde wyth myracles and other gracious fa-
uour, but let not me be destitute of thys crūme of
grace, that my doughter may be deliuered from þe
synnes possessiō, for the whelpes to eate of the cru-
mes which fall from theyr maysters table, beholde
what faith, what truste, and what humylte was
in this woman, therfore be þe not dyspleased wyth
her importunate instaunce, but reioysynge in her
excellent cōstācie diddest say: O womā great is thy
sayth, be it vnto þe as þe wylte. Why are these thyn-
ges wytten lord god? þe we may lerne to truste in
the, þe we may hūbly & deuoutly cōtinue in prayer,
for þe wylt geue it if men be greadye. But the king
dome of heauē suffereth byolēce, & they þe make vio-
lēce vnto it, catche it, for what thynges so euer are
wytten, are wytten for oure lernynge, that tho-
rowe pacience & cōfōrte of the scriptures, we maye
haue hope.

Cast me not therfore lorde frō thy face, whyche
stande

bpou the. li. Psalmie.

Hande wepyng and waylinge daye and nyght be-
fore thy face, not that thou shuldest deliuer me fro
the bodely oppressyon of deuylles, but þ thou wyle
deliuer my soule from is spirituall power and domi-
nion. Let me not be shamed (O swete Jesu) for in
the onely haue I trusted, I haue no helthe nor con-
forte but in the o lord: for all haue forsaken me eue
my bretherne & chyliden haue caste me of, and my-
ne owne bowels abhorre me. I haue none other
helper, but onely the. Caste me not therfore awaye
from thy face, and take not thy holy spiryte from
me. There is no man whych can say that Iesus is
the Lorde, but by the holy gooste. Therfore yf I
call bpou the lorde Jesu, that do I in the holy goo-
ste. If I be sorry for my synnes which are passed, yf
I are forgiuenes, this do I verely by þ holy goost.
Therfore I beseeche the take þ not from me thy holy
goost, but þ it may be with me, & labor w me, for we
wote not what to desyre, as we ought to do. But
the spirite helpeth oure infyrmityes, and maketh
intercessyon for vs, that is, maketh vs to praye
wyth such sorowfull gromynges as can not be ex-
pressed wyth tongue, therfore take not away thys
thy holy spirit from me, þ he may teache me to praye,
& helpe me in my labour, & may cause me to cōty-
nue in prayers & teares, þ at þ lēgth I may fynd fa-
uour befor thy face, and maye serue the al daye of
my lyfe.

An exposition.

Make me agayne to reioyse in thy satyrge belt, &
strengthen me with a principall spiryte,

C It is a graet thing that I desyre (o lord) howe
be it syth thou art god a great lord, and kyng ouer
all goddes, he dothe p̄inurye whiche asketh small
thynges of the. All transitoiye and corruptible
thynges are but small in syght: but spirytual and
euerlastynge thynges are great and precious.

Take awaye the spiryte and soule from the body,
and what remayneth, but most vyle dunge, dust &
dayne shadowe? Therfore euen so moche difference
there is betwene the body and his shadowe, so may
I couclude that he which asketh bodelye thynges
asketh but vayne tryfles, but hy that desyrez spi
rytual thynges doth surely desyre great thynges
but specyaly he p̄ desyrez thy sauing helth. What
is thy sauyng helthe, but Iesus the soun: which
is very god and euerlastynge lyfe, why shall I nat
than aske of the this thy sauyour, syth thou art a
myghty and moost lyberall father, which gaufte
him vnto the dethe of the crosse for my. Now syth
thou hast so offered hi for me, why shuld I be asha
med to aske him of the? It is a great and noble pre
sente, neyther am I worthy to haue suche a gyft,
howe be it, it becometh thy worthy lyberalitie
to gyue suche noble gyftes, for this therfore thyne
ineffable gentylnes I dare presume to com bodely
vnto the and to desyre the sauyng helth, in whom
I myght full reioyse.

C For

upon the. li. Psalmie.

For if of his carnal father any sonne aske fyth,
wyl he reache hym a serpent? And yf he aske an
egge, wyl he gyue hym a scorpiō? of yf he aske bred
wyl he gyue hym a stone? Now yf carnall fathers
beynge euill, and synners wyl gyue vnto theyr
chylderen good gyftes whiche they haue receyued
of the: how moche more þ heuenly father, whychē
of thyne owne substaunce arte good, & wylte gyue
a good spiryte to thē that desyre it of the? Beholde
thy sonne whiche is returned frome a farre coun-
tre, sorowynge and repentynge, asked of the fyth
of saythe, for as the fythe leythe sectete vnder the
wather, euyn so is sayte of suche thynges as are
nat sene, he asketh I say a true sayth that he may
reioyse in the sauyng helthe. Wylte thou reache
hym a serpent? wylt thou gyue hym the venome
of vnfaithfulnes wiche procedeth from þ olde and
croked serpent the deuill? I desyre of the o lord þ
egge of hope that euyn as out of an egge we hope
of a chekyn, so through hope, that thou wylt graūt
me to come vnto thy syght of thy sauyng helthe,
that out of my hope maye come this holsom syght,
as þ chycke doth out of the egge. I desyre the egge
of hope, that my soul through hope may be sustay-
ned in this bale of teares, & may reioyse in thy sa-
uyng helthe: wylte thou gyue me þ scorpyone of
desperacyon? that as a scorpyon hathe poyson in
the ende of her taylor, so I in the laste ende of my
lyfe shulde reserue synne, delytynge my selfe, and
takyng

An expositiō.

takyng my pleasure with þe entisementes of this world, which seme beautifull & flatterynge, euen as a Scorpion doth in the face: I desyre of the also (o lord) the bred of Chyestes charite by the whiche he doth cōmunicate hymselfe (euen as bread) into all men, that I may euer reioyce in thy sauynge helth, wylt thou gyue me a stone, þe is to saye, hardnes of harte: God forbiddē. Why shall I than mystruste for to desyre & obtayne great thynges of þe o lord, seyng thou sturyst me vp, & byddest me aske and knoeke, euen tyll I seme importunate: And what thyng can I aske whyche þe shalte be better content wyth all, or els þe shulde be more holsome for me thā that thou shuldeste make me reioyse in thy sonne our sauynge helthe?

Now haue I tasted howe swete the lord is, how easie & pleasaunt his burthen is. I remēbre what peace and tranquillite of mynde I was in, whan I reioysed in god, & reioysed in Chyeste my Lord and sauoure. Therfore am I now in more sorowe, for I knowe what goodnes & commodite I haue lost, therfore wyl I crye more importunatelye. Make me agayne to reioyse in thy sauynge helth, restore me agayne the thyng whiche my synnes haue loste. Restore me that which throughe my faulte is perysshed in me. Restore me (I beseeche the for hys sake that euer is on thy ryghte hande, and maketh intercessiō for vs) thy gracious fauoure, that I may perceyue þe throughe him thou arte

Upon the .li. Psalme.

art pacified towardes me, that it may be as a seale
vpon my hert, and that I may saye wyth þe Apostle
Paule Galathias. ii. I am crucified wyth Chry-
ste, I lyue verely, yet now not I, but Christ lyueth
in me. But bycause my frayltye is great, strength
me wyth a pꝛyncipall spyrte, that no troubles or
affliccions maye seporate me from Chryste, that no
feare may cause me to renye the, and that no pay-
nes maye make me flyde from the. My strength is
not sufficient to resyste and fyghte wyth that olde
serpent, and to pꝛeuayle agaynst him. Peter hath
taught me how great oure infirmitie is, he sawe
the wyth his bodely eyes (Lorde Jesu) & was most
familierly conuersaunt with þe he tasted of thy glo-
rye in the mountayne, whan thou wast transfigu-
red: he herde the fathers voyce: he sawe thy many-
folde and wonderous workes, yee & thozoughe thy
power dyd hymselfe many myracles. He walked on
his sete vpon the waters, & herde dayly thy mygh-
tye and swete wordes: he thought hym selfe mooste
feruēt and hote in the fayth and sayd that he was
redy to go wyth the, both in pꝛyson and vnto very
death. And whan thou toldest him that he shuld de-
nye the he beleued the not he trusted in hys owne
strength, and trusted more vnto hym selfe beyng
but a man, than vnto the beyng very god. But
whan the hande mayden sayd vnto him. Thou art
of the same company, he was a frayde by and by &
denyed it. There came an other mayde and sayde:
Surely

An exposition.

Surely thou art of the same folke. And he denyed the agayne.

[H]e coulde not stande before women, howe shuld he than haue stande before kynges & tyrauntes? And whan he was yet ones more enquyred of the bystāders & was accused to be one of his disciples, he begā to curse and to swere that he knewe þ not what thynke you he sayd. I suppose that he sware by god and by the lawe of Moyses that he knewe the not, adding such wordes. Thynke you that I am the disciple of this Samaritane, which deceyueth the people which is inspired with the dyuell and destroyeth our law? I am the disciple of Moyses, and knowe not from whence this felowe is.

Blessed be God þ they ceased enquyrynge any further, for els wold he neuer haue ceased denyeng the so that a thousande interrogacyōs wold haue made a thousande flat negacyōs, yē a thousand curses and perjuries, yet were these interrogacyōs but wordes. What wold he haue done? I praye the (yf they had scourged him & buffetted him wel? Truly he wold haue soughte & proued al meanes, denyēg forsweryng, cursyng and blasphemynge vntyll that he had escaped theyr hādes. But þ most meke lord lookedest backe vpon him & bys by he knowledged his offences. Neyther yet durst he leape into the myddes of the & cōfesse the to be þ sōne of god for he was not yet strenghted w power frō aboue so þ woutdout he wold haue denyed þ agayne yf he had

bpōn the. li. Psalmē.

fene any leopardy at hand therfore as it was moſt
mete for hym, he went for thy and wepte bytterly.
But thou after thy reſurreccyon apperedeſte vnto
him and confortedeſt, him and yet hyd he hym ſelfe
for feare of the Jewes he ſawe the ſo gloriouſly aſ-
cendynge vnto heuen and was ſtrengthened by the
ſyght and comforte of angels, and yet durſt he not
go abrode, for he had learned by experience to know
his owne fragilite and had proued his weak nes.
Therfore dyd he tarpe and wayte for the holy ghoſt
whiche was promyſed. Whan he was come & hade
fylled Peters herte with grace, thā ſtepte he forth
than begā he to ſpeke, and than with great power
and ſignes bear he witnes of thy reſurreccyō. Thā
feared he neyther þ hye preſtes neyther yet kynges
but reioyſed in tribulacyons and receyued þ croſſ
with al myſthe and gladnes. Therfore ſtrengthen
me lorde with a pꝛyncipal ſpirite that I may con-
tinually reioyce in thy ſauynge helth, or els can I
not beare ſo many aſſautes agaynſt me. The fleſh
coueteth contrarie to þ ſpiryte. The worlde aſſay-
leth me on euery ſyde the dyuel ſleepeth not. Gyue
me the ſtrengthe of thy ſpiryte that there may ſal
by my ſyde a thouſaunde and tene thouſaunde by
my ryght hande that I may be aſure ſtronge wit-
nes of thy fayth for yf Peter whō thou enduedeſt
with ſo many ſauourable gyftes dyd falſo wret-
chedly, what ſhuld I do lorde: which haue neyther
ſengethy naturall preſens neyther haue taſted of
thy

An expoficion.

thy gloze in the mountayne: neyther haue fen thy
gracyous myracles: ye & haue fcarcely parceiued
thy maruelous workes, and haue ne uer herde thy
boyce, but haue ben euer fubdued vnder fynne ther
fore ftrenght me wth a princypal fpiryte that I may
preferue, in thy feruice & gyue my lyfe for thy falue.
I wyl inſtrute & wycked that they may knowe
thy wayes: and & vngodly ſhalbe couerted vnto &.
¶ I ſcribe not this lord vnto preſumpcion yf I
go about to teache the vngodly thy wayes. For I
deſyre not to theache as I nowe am wycked, vn-
godly and vnder the bondes of finne, but yf thou
make me agayn to reioyce in thy ſauyng helth: yf
thou ftrenghten me with a princypall fpiryte and
yf alſo thou ſet me fre, than ſhall I teache the vn-
godly thy waies. Neyther alſo is this hard vnto &
whych of verye ſtones canſt rayſe bp chylde vnto
Abraham. Neyther can my ſynnes be impedimēt
vnto & yf thou wylt do this, but rather wher fynne
is ſo aboundant ther aboundeth grace. Paule yet
breathyng out threathyngeſ & ſlaughte agaynſt
the diſciples of & lord receyued commyſſyon, that
yf he ſoude any, whether they were men or womē
whych folowed & & profefſed thy fayt, he ſhuld brig
the prifoners to Jeruſalē. And forth was he going
like a madde harebrayne, & as a rauenyng wolfe,
for to ſtray abroad, rauith & kyl thy ſhepe. But why
was he yet i his iourney euē in & heat of his per-
ſecuciō, & in actual doing of his liſe, wyles he was

bpou the.ii. Psalme.

persecutynge the and wold haue slayne thy chosen
haupng' no maner of preparatiue vnto grace, ney
ther yet knowlege of his synne, whan with herte
and wyl he was thyne aduersary, blasphemed and
cursed the Behold þ boyce of thy mercyable pitye
vnto him sayenge: Saul Saul why persecutest
me: by the whiche boyce he was immediatly both
layed alonge and rayled vp: he was layde alonge
and ouerthrowen as concernyng his body, but he
was rayled vp with the mynde, thou rayleddest hi
vp that was in the depe of darch ignoraunce and
pouredest in thy glorious lyght i those eyes which
were oppressed with this blynd depe thou shewest
hym thy sauourable face & endued hym with thy
gracyous mercye. Chan was he rayled as it had
ben from deth he opened his eyes, he sawe the and
sayd: lord what wilt thou that I do: and after
dydest thou send a shepe to this wolfe, for thou co
maundest Ananias to go vnto hym, & chan was
he baptysed & anone was he replenysed wth the
holy ghest and was made a chose vessel to bear thy
name before kynges, nations and þ chylder of Is
rael. And without delaye he entred into þ synago
ges & preached thy name stoutly, affermyng that
thou art Christus, he dysputed, preuayled & cofoun
ded the Iewes Behold Lord euen strenght of a per
secutour, thou madest hym a preacher and suche a
preacher that laboured more than all the other A
posteles. O how great is thy power yf thou wilt
of a

Interposicion.

of a wyched man make a righte wyse, or of a perse-
cutour a preacher, who shal forbyde they? who shal
resyste they? who may saye vnto the, why dost thou
so? All thynges þe thou woldest haue, thou madest
in heuen and in erthe, in the see and in all botom-
lesse dephte. Therfore impute it not to arrogācy. Yf I coueyte through thy power and not through
myne owne teach þe wyched thy waies, for I know
that I can offre notyng whiche can be so accepta-
ble in thy godly syght, this is the moste picaiaunt
sacrifyce, and also for my singuler profyte, now yf
thou chaunge me into a nother man, than wyl I
theache the wyched thy waies not þe waies of pla-
to and Aristotle, not the intricat and sotie propo-
sicions of mannes wyttte, not the instructions
of philosophye, not þe paynted wordes and bayne
colours of the rethoricians. Not worldly maters &
pollicyes, not vnfrutefull waies of vanyte, not
waies that leade men into death. But thy waies
and thy preceptes whiche leade vnto lyfe, neyther
wyl I teach the onely one waye but many waies
for many are thy commaundementes, how be it al
these waies do ende in one, that is to saye, in loue
and charyte which doth so combynde the faythful
bertes that they haue one mynde one wyl in god.
Or els may we vnderstand by thy many waies, þe
dyuers maner of luyng, wherin euery mā wal-
keth accordyng to his vocacion: some married some
luyng chaste in wedo whode, some birgyns & so

upon the .li. Psalme.

forth, these walke after dyuers wayes into theyre
heuenly inherytaunce, euery man chosynge one, in
the whych he may best subdue his rebellious mem-
bres. Thus wyll I teache þe wycked thy wayes ac-
cording to theyr capacityte & condicio. And the bri-
godly shalbe conuerted vnto the, for I wyll preach
vnto them not my selfe but Christe crucified: and
they shalbe conuerted not vnto my prayse, but vnto
the, gyuyng the all honour and prayse, they shal
leauie theyr owne wayes & come vnto thyne, that
they maye walke in them and so consequently at-
tayne vnto the.

Delyuer me from bloudes (oh god) the god of my
helthe, & my tonge shal tryumphe vpon thy ryght-
wysenes.

I am styfled in moch bloude, and fro the depthe
of it, shal I crye vnto þe lord, Lord herken vnto my
voyce. Carry not lord for I am euē at þe very point
of deth, this bloud that I speake of are my synnes,
for as the bodely lyfe consisteth in bloud, euen so
is the lyfe of a synner in his synne: poure out the
bloud, & þe braste dyeth: poure out the synne know-
legynge it vnto god, and the synner dyeth and is
made rightwys. Neyther am I wrapped in bloud:
but ouerwhelmed & drowned in blodes, full strea-
mes of bloudes do dryue me in to hell, helpe me
lorde lest I peryshe. Oh god which gouernest all
thynges whiche onely canst delyuer me in whole
haude is þe spirite of all lyfe, ryd and purge me fro
these

An expositioun.

these blodes. Delyuer me fro bloudes (o god) þe auc-
tor of me helth. God in whom onely consisteth my
saluacion. Delyuer me lord, as þe delyuerdest Noe
fro thy waters of þe floud. Delyuer me as þe delyue-
redest Lothe from the fyre of Sodome. Delyuer
me as thou delyueredest the chyldren of Israel fro
the depte of the red see. Delyuer me as thou dely-
uerdest Jona s fro the bely of þe whal fish. Delyuer
me as thou delyueredest the thre chyldren fro the
furnace of burnynge fyre. Delyuer me as thou de-
lyueredest Peter from þe peryll of the see Delyuer
me as þe deliueredest Paule fro þe depth of þe see. De-
liuer me as þe haste delyuered infinite synners fro
the power of deth and from the gates of hell. And
than shal my tonge tryumphe thy ryghtwysenes
that is, for thy ryghtwysenes whych I shall seale
& perceyue in me throughe thy gracious fauoure.
For thy ryghtwysnes (as the apostle sayth Ro. iii)
cometh by the sayth of Iesus Chryst vnto al and
vpon al them that beleue in hym, than shal my
tonge triumphe in praysynge this thy ryghtwys-
nes, commendynge thy fauoure, magnifienge thy
pytie, knowleging my synnes. & thy mercy maye
be declared in me whiche wolde bouchesafe to
iustifie suche a greute synner and that all men
maye knowe that thou saueste them whych
truste in the and delyuereste them from extreme
anguysshe and aduersytye oh lord our God.
orde open thou my lyppes: and than my mouth
shal

Upon the. li. psalme.

that shewe for the thy prayse.

Thy prayse is a great thyng of Lorde, for it procedeth out of thy fountayne wherof no synner drynketh.

It is no glorious prayse that commeth of a synners mouthe, deliuer me therfore from bloud (oh lord) that god of my helth and my tonge shall magnify thy ryghtwylnes. And than shalt thou lord open my lippes and my mouthe shall shew for thy prayse, for thou hast the keye of Dauid which thou test & no man openeth and openest and no man setteth, therfore open thou my lippes, as thou openest the mouthes of infantes and suckynges. out of whose mouthes thou hast stablyshed thy prayse. These truly were thy prophetes, apostles, & other sayntes which haue prayed the with a synge and pure herte and mouthe and not the philosophers and oratours which haue sayd, we wyll magnifye our tonge, our lippes be in our owne power, who is our god? They opened theyr owne mouthes, and thou openedest the not neyther yet stablysheddest thy prayse out of theyr mouthes. Thy infantes lorde prayed the and despyled themselves. The philosophers wente about to prayse themselves and magnify theyr owne name. Thy suckynges extolled thy fame and glorie which they knew throughe heauenly fauoure. The philosophers knowynge the onely by natural creatures, could neuer perfectly expresse thy renoume.

The

Interposicion.

Thy sayntes magnified the wythe theyre herte,
mouthe, and good workes. The Philosophers on-
ly with wordes & theyr owne sotle ymagynacions,
thy chyldre haue spred thy glozy througout al the
worlde. The Philosophers haue instructe but a
few of theyr owne adherentes. Thy frendes wyth
spredynge thy glozy haue conuerted innumerable
men from synne vnto vertue and vnto true felyci-
te. The Philosophers neyther knew true vertues
neyther yet true felicyte. Thy well beloued haue
preached openly thy bounteous gentylnes & mer-
ciable fauour, which thou shewedeste in thy deare
sonne vnto all the worlde. But the Philosophers
coude neuer attayne to knowe it. Therfore oute
of the mouthe of infantes and suckelynges haste þ
stablyshed thy prayse, for it hath euer pleasech the,
to exalte the humble, and brynge lowe the proude,
now sayng þ doest euer resyst the proude, gyue me
true humilite, that thou mayst stablysh thy pray-
se by my mouthe. Gyue me a chyldes herte, for ex-
cepte I turne backe & become as a chyld I can not
entre into the kingdom of heauen, make me as one
of thy infants or suckelynges, þ I may euer han-
ge on the theates of thy wysdome for thy theates
are better thā wyne, and thy wysdom better than
all ryches, so þ nothyng can be cōpared vnto it,
so it is to me an infinite treasure which they that
be are made partakers of the frendshippe of god,
therfore if thou make me a chyld, than shalte thou
stablysh

Upon the. li. Psalm.

Stablyshe thy prayse in my mouth, for than shalte þu open my lippes & my mouth shall shewe forth thy prayse & shal persytly declare it euen as thou haste published it by the mouth of thyne infants and suckelinges.

Yf þu haddest desyred sacrifices I had surely offered the, but thou delyghtedest not in burnt sacryfices.

My mouth Lord shall shewe forth thy glorious fame, for I knowe that this thyng is mooste acceptable to the sythe thou sayest by þu prophete. Psal. xlix, the sacrifice of prayse shall glorifye me, & by þu meanes shal I be entyled to shewe hym my sauving helth, therfore wyll I offer prayse vnto the euen the prayse of infants and suckelinges for my synnes. And why shal I offer for my synnes rather prayse then than sacrifice? for yf thou haddeste desyred sacryfices, I had surely offered them, but thou delyghtest not in brente sacrifices, canst thou be pacified with the blode of calves or goates? wilt thou eat the fleshe of bulles, or drynke the blode of goates? Other doste thou desyre golde, whyche possidist heuen and earth? other wylte thou that I sacrifice my body vnto the whych desyrest not þu deth of a synner, but rather that he were conuerted and lyue. Neuerteles I wyll Chasten my flesh in a measure, & through thy grace it may be subdued vnto reason and obeye it, for in this poynte also yf I passe measure and brynge my body so lowe that it is apte to serue my neyghboure, and to do that of-

fyce

An expositioun.

Eyee whych is appoynted me of god, it shalbe imput-
ted vnto me for synne. Let youre seruyng of god
be reasonable sayth the apostle. Roman. iij. And
thou haste said also by the prophete. I requyre mer-
cy and not sacrifice. Osee. vi. Therfore shall my
mouthe shewe forthe thy praise, for thys oblacyn
doth honoure the, and sheweth vs the waye vnto
thy sauyng helthe. My herte is redy through thy
grace to do all thynges whych are pleasaunt vnto
the: this one thyng haue I founde mooste accepta-
ble vnto the, that wyll I offer vnto the, that shall
euer be in my herte, on that shal my lyppes euer be
harpyng, yf thou haddeste desyred bodelye sacry-
fice, I wolde surely haue gyuen it the, for my herte
is redy throughe thy grace to fulfyl thy wyll: but
in such brente sacrifice haste thou no delyght, thou
madest the body for þe spirite, therfor sekest thou spi-
rituall thynges and not bodely, for thou sayeste in
a certeyn place. Pro uer. rriij. My sonne gyue thy
herte vnto me, this is the hert that pleaseeth the
Let vs offer vnto the an herte repentyng wythe
sorrow of oure synnes and enflamed wyth the loue
of heauenlye thynges and than wylte thou desyre
no more, for wyth suche a sacryfyce wylte thou
be content.

A sacrifice to god is a broken spirite: a contrite &
humble herte thou shalt not despyse (oh god)

A broke spirite and not broken fleshe pleaseeth þe
(oh lord) for the fleshe is broken and beryd because
he hath

Upon the. li. Psalm.

he hath not the carnal thynges þ he desyret, or els
sealethe in himselfe such thynges as he hateth.
But the spiryte is broken and inquyeted for hys
faute, because he hath offended agaynst god whō
he loueth. He soroweth þ he hath synned agaynst
his maker and redemer, that he hath despyed his
bloude, that he hath not regarded such a good and
louynge father: this broken and sorowynge spirite
is vnto the a sacrifice of moste swete sauoure whi-
che notwithstanding hath his cōseccion of moste
bytter spyes, euen of oure remembraunce of oure
synnes, for whyles our synnes are gathered togy-
ther into the morter of the hert & beaten wythe þ
pestle of compunction, and made into pouder and
watered with teares, therof is made an oyntment
and sacrifice moste swete wythe redolent offrynge
thou wylt not despyse a contrite and humble her-
te. Therefore he þ breaketh his stony herte whyche
is made w the moste hard stones of synne, þ he may
therof prepare an oyntment of repētance in abon-
dauce of teares, not despaynyng of the multitude
and of the greuousnes of his synnes, but humblye
offeringe (oh Lorde) thys sacrifice vnto the: he shal
in no wyse be despyed of the, for a broken & humble
herte wylt þ not despyse oh God. Marye Magda-
leyn which was a notable synner mad such an oin-
tement: & put it in the allablafter boxe of her herte
she feared not to entre into the Pharises house, she
humbled her selfe flatte before thy sete, she was not
ashamed

An exposition.

ashamed to wepe at the meletyde, she coulde not
speake for inward sorrowe but her herte melted in
to teares, whith the which she kissed thy fete, she
kysed them wythe her here immediately, &e and
anoynted the with oynement and ceased not kys-
syng them, who euer sawe such another thyng: ye
or who hath euer herde of a thyng lyke vnto this?
Surely her sacrifice pleased & well and was so ac-
ceptable that thou preferredste it aboue the Pha-
rise which in his owne syghte was right wyle for
it maye be gathered of thy wordes. Luc. xii. that
ther was so moch difference betwene & rightnes
of Mary & the pharise as ther was difference betwe-
ne theie: to walsh the fete with water, & to walsh
the with teares: to kysse one on the face, and not to
cease to kysse & fete: to anoynte the heed with oyle,
& to anoynt the fete, with most precious oynment.
ye moch more precelled she the Pharise, for he ney-
ther gaue the water, kysse nor oyle. O great is thy
power Lorde, great is thy myght which declareth
it selfe moste chefly in sparynge & hauing compas-
syon now se I well that a contrite & meke herte &
shalte not despyse oh lord. And therfore endeuoure
I my selfe to offre such an hert vnto the. Neyther
is it ynough that I say so outwardly, for thou art
a god whych searchest our hertes and raynes. Ac-
cepte therfore this my sacrifice: & yf it be vnper-
fyte, amende thou the defaulte which onely arte of
power that to do: that it maye be a bzent sacrifice,
all hyle

Upon the. li. Psalm.

al hole enflamed with the heate of thy bounteous
charyte that it may be acceptable vnto the or at
least that thou despyse it not, for yf thou despyseste
not. I knowe well that I shall fynde sauoure befo-
re the, and than shall none of thy sayntes, other in
heauen or in erthe despyse me.

Deale gently of thy favourable beneuolence with
Syon: let the walles of Hierusalē be bylt agayne.

Because it is wyttē. Psal. xlviii. vnto the ho-
lye man thou shalt be holy, & with the innocēt shalt
thou deale innocentlye, wyth the pure and chosen
shalte thou do purelye, and wyth the wycked shalt
thou playe ouerthwart. I am very desyrous, that
all men were saued, and that they shulde come vn-
to y knowlege of the truth which thyng were very
necessarype for them and also for my profyte, for by
theyr prayers, exorations and examples. I might
ryse from this fylty synne and be prouoked daylye
to procede vnto better. I beseeche the therfore, O
Lorde although I be a synner, that thou of thy fa-
uourable beneuolēce woldest deale gentlye wyth
Syon, that the walles of Hierusalem myghte be
bylte agayne. Syon is thy church, for Syon by in-
terpretacion sygnyfyeth a toophyl, or a place whe-
re a man may se farre aboute hym, and euyr so thy
church through the grace of the holye gooste behol-
deth a farre of the glorie of god accordynge to the
capacite of this lyfe, and therfore sayed the Apostle
ij. Cor. iij. al we with an vncouered face beholding
as in

An expositioun.

as in a glasse the glorie of the lord, after the same
ymage are transformed fro glorie to glorie as by the
spirite of the Lord. A lord God howe small is thy
Churche at this daye: almoste the whole worlde is
fallen from the, for there are manye mo myscrean-
thes than Chrysten, & yet amonge the Chryste howe
many are there whych forsake worldly thynges, &
seeke the glorie of the lord: surely ye shall fynd very fewe,
in cōparyson of the whych are addycte to worldye
thynges whose God is theyr belly & glorie to theyr
shame & confusyon. Deale gentelye lord of thy fa-
uourable beniuolēce wyth Spō, that it may be en-
creased, both in multitude, and also in good lyuin-
ge. Beholde from heauen & deal gentely as thou arte
wont to do, thou wilt sende amonge vs the fyre
of thy charite, which may consume all our synnes
Deale lord accordynge to thy fauourable beneuo-
lence and do not with vs after our deseruinge, ney
ther yelde thou vs agayne accordynge to oure iniqui-
ties, but order vs accordynge to thy great mercy.
Thou arte lord our father & redemer, thou art our
hope & euerlastyng helth. Euery mā desyret good-
nes of the, yf thou gyue it them, than shall they ga-
ther it: yf thou open thy hande all shall be fylled
wyth plentye, whan thou turnest away thy face,
then are they astonied, whan thou gatherest in
their brythe, than are they dead and retorne in to
erthe. And agayne whan thou brythdeste on
them, than are they created a newe: and thus
renewest

Upon the .li. Psalm.

restwest thou thy face of the erth. **Psalm.** **Cilif.**
Lorde I praye the what profyte is there in the dā-
nacyon of so manye thousande men? Hell is fyl-
led and thy church doth dayly decrease. Aryse lorde
why sleapest thou so longe? Aryse, and differ not un-
to the ende. Deale gentlye of thy feavourable bene-
uolence wyth Syon, that the walles of Hierusalē
may be buylded agayne. What is Hierusalē? (whi-
ch by interpretacion signifyeth the bysyon of pea-
ce) but the holy congregacyon and cytie of the bles-
sed whych is oure mother? Her walles were decay-
ed whā Lucyfer wyth his aungels fell, into whose
places are the ryghtwyse mē recepued. Deale ther-
fore gently (O Lord) with Syon that þe nōbre of
thy chosen may mortely be fulfilled and þe wal-
les of Hierusalē maye be edifyed & fynyshed wythe
newe stones which shall euer prayse the and endu-
re euerlastynglye.

Than shalte thou accept the sacryfice of ryghtwy-
senes, oblacions and brēt offringes: than shal they
laye vpon thyne altare fatte calues.

When thou haste dealt gentlye of thy fauorable
wyll and beneuolence with Syon, than shalt thou
accepte the sacrifice of ryghtwysnes, for thou shalt
consume it wyth burnyng fyr of thy loue and cha-
rite, and so acceptedest thou the sacryfices of Moy-
ses & Helyas. And than accepteste thou the sacri-
fices of ryghtwysenes, when thou fattenest wyth
thy grace the soules whych endeuoure them selues

to lyeue

An expositioun.

to lyue ryghtwysly. What profiteth to offer sacry-
fices vnto þe whā thou acceptest the not oh Lord?
How many sacryfices offer we now a daies which
are not pleasaunt vnto the, but rather abhominā-
ble: for we offre not þe sacrifices of ryghtwysenes,
but our owne ceremonies: and therfore are they
not accepted, nor regarded of the. Where is now þe
gloire of the apostles: where is þe valyaunt perse-
ueraunce of martyrs: where is the fruyte of prea-
chers: where is that holie symplectie of them
that bled to lyue solytarely: where are now the
vertues and workes of the chryste which were in
olde tyme. Than shalt þe except they sacryfices,
whā thou shalt decke and garnish them with thy
grace as vertues.

Also yf thou dealeste gently with, Syon of thy
fauourable beneuolēce, than shalt thou delyghte
in sacryfices of ryghtwysenes, for the people shall
begynne to lyue wel, and to kepe thy commaunde-
mentes and to deale iustly and so shall thy people
be endued with thy benefytes and belesynge. Tha
shall the oblations of the prestes and of the clar-
ge be acceptable vnto the, for they shall forsake
they carnall affectiōs and endeuoure themselves
vnto a more persayte lyfe, and so shall the oymēt
of thy blessing descēd vpo they heades. Tha shall þe
bete offerynges of þe relygiōus be pleasaunt to the,
for they shall cast out al drounse suggynges a false
cōfydēce, & by holy enflamed and made persayte
D.I. with

upon the. li. psalme.

with the burnyng fyre of goddes loue. Than shall the byshoppes & preachers put calues oppon thyn altare, for after they are consummate in all kynde of vertues replenished with þe holy spirite, they shall not fear to gyue theyr lyues for theyr wepe. What is thyn altare swete Jesu, but thy crosse wher vpon thou was offered? what signifieth a wanton calfe but our body? Therfor, than shall they put calues on thyn altare, whan they shall offer theyr owne bodys to the crosse, that is, vnto al afflictions and euyn vnto the verye deathes for thy name sake.

¶ Than shall the churche floreye and dilate here costes, than shall thy prayse be noysed from þe laste ende of the worlde, than shall ioye and gladnes fyll the hole worlde. Thā shall thy sayntes reioyce in glory & shal make myrth in ther mācyons waytynge for vs in the lande of the lyuynge. Accomplyshe in me euyn now Lord that than, whiche I so ofte name that thou mayste haue compassyō on me accordynge to thy great mercy, þe thou mayste receyue me for a sacryfice of ryghtwysenes for a holy oblacyon: for a brent sacryfice of good lyuynge and for a calfe to be offered on thyn altare or crosse

bethe whiche I maye passe from this
vale of myserie vnto that ioye
whiche thou haste pre-
pared for them
that loue the.

A meditacion.

A meditacion of the

same Jerom vpon the Psalme of In te Domine speraui, whiche preuented by death he coulde not synthe.

Heuens hath besyged me, with a greate & stronge dole she hath enclosed me, she hath oppressed my hert with clamours and ceaseth not with weapons nyght and daye to fyght agaynst me. My frendes be in her tentes and are become myne enemyes. What so euer I se, what so euer I heare, byng the banners of heuynes the memory of my frēdes maketh me sad, the recorde of my chyldren greuet me, the cōsideringe of my cloyster and celle bereth me, the reuoluyng of my studies maketh me pensyfe, & thynkyng of my synnes oppresseth me. For lyke as to them whiche be lyke of the arelle, al swete thynges seme bitter, so to me al thynges be turned into sorowe and heuynes. And outtely a great burde vpon the herte is this heuynes. The venyme of serpentis, a deadly pestylence grudgeth agaynst god, ceaseth not to blaspheme & exhorteth to despayre, O unhappie mā that I am who shall deliuer me from her cursed hādes? yf al þ I se & hear solowe her banners & strongly fight agaynst me who shall be my protector? who shall help me? whether shall I go, whether shall I flee? I wote what I shall do I wyll turne me

Upon the .xxx. Psalme.

to thynges inuysible & byngs the agaynste the in-
visibile. And who shalbe þe guyde of so hyghe & terri-
ble an ooste: hope, which is of thynges inuysible
Hope I say shal come agaynst heuynes and bayn-
quyshe her. Who can stande agaynst hope? Heare
what the prophete sayth. Thou arte. Lorde my
hope, thou hast set thy refuge most hygh, who shal
stande agaynst the Lorde: who can winne his to-
wer of refuge which is most hygh: wherfore I wil
call her, dowties she wyll com, no she wyll not con-
foud me, lo, now she cometh she hath brought glad-
nes: she hath taught me to fyght and she sayde to
me Crye, cease not. & I said what shal I crye: saye
quod she boldly & with all thy hole herte.

In the Lord I haue trusted I shal not be cōfoun-
ded for euer more, and in thy iustice delpyer me.

O þe wōderful pōwer of hope, afoze whose face
heuynes cā not abyde. Now cometh cōfōrte. Let
heuynes crye now & struggle agaynste me with
her army. Let the worlde thurst downe, let the
enemyes make insurreccion. I feare nothyng for
I trust (lorde) in the: for thou arte my hope, for þe
hast put thy refuge moste hyghe. I haue alredy en-
teryd hope hath led me in, I my selfe entre not in
wame fastly, we shal excuse me before the. Behold,
quod hope. O mā the most hygh refuge of god, ope
thyneeyes, God is alone, he onely is an infinite
see of substāce, other thynges be so, asthough they
were not. For al thynges depēde of hym, and onles
he

Interpolicyon.

he suffeyned them they shoulde sodenly retorne to
naught, for of naught were they made. Consyder
the power of hym, which in the begynning created
heuen & erth. Doth not he worke al thynges in al
men, who can moue his hande without him: Who
can thynke any thyng of hymselfe: Ponder his wis-
dom which in tranquillite gouerneth al, for he seeth
all, & to his eyes all thynges be naked & open. This
is he which onely knoweth howe to deliuer the, &
only can comfort & saue the. Do not truste in the
chyl dren of men in whome is no saluacyon. The
hert of men is in his power, whether so euer he lu-
steth, he wyl turne it. This is he which can & kno-
weth the waye to helpe the whether haply doste
suspecte his wyl: Ponder his goodnes, consyder
his tender loue, Is not he the louer of men whiche
for men he came man & for synners was crucified,
this is thy true father which created the, which re-
deemed the, which doth good to the, whether can the
father forsake his sonne. Cast thy self on hym, & he
wyl take the by & saue the. serche the scriptures and
thou shalt fynde how his greate tender loue mo-
ueth the to trust in hym And why dothe he so be-
rely because he coueteth to saue. For what sayth
he by the prophete. Bicause he trusted in me I wyl
deliuer hym. Lo for none other cause he wyl deli-
uer but because he trusted in hym. And what
other thyng hath the Prophetes, the Apostles,
yet the Lorde hymselfe of the Apostles preached,

D.iii

but

Upon the. xxx. Psalme.

but the men shulde truste in the lord. Sacrifice
therfore, ye men, the sacrifice of iustice and truste
in the Lord, and he shall deliuer you, & plucke you
out of all tribulacion. O ye great vertue of hope,
truely he is spredde abroad. For grace is powred in-
to thy lippes. O this is thy true refuge so hyghe
(good lord) to which the euill of heuynes can not
appoche. These I knowe & vnderstode therfore I
trusted lord in the. For though þe weyght of sinne
doth greuously presse me yet I can not dispayre,
for thy goodnes so getely prouoked me to hope, & I
cā not be cōfoded, for euermore. For a tyme, I may
wel be cōfouded, but euermore surely I cā not. For
hope which hath lede me into thy most hygh refuge
hath taught me to hope and that not in temporal
thynges, but euerlastyng. For hope is of thynges
inuisible. But to thynges that be sene, are tempo-
rall. And the thynges that be not sene are euerla-
styng, wherfore I hearynge the wordes of hope
which cometh to plucke me out from the handes of
heuynes, haue trusted lord in the, couetyng be-
fore all thynges to be deliuered from my synnes,
and trouge they mercy & grace to come to thy-
nges euerlastyng which be inuisible. This is my
syfte and cheife desyre, for my synnes be a greate
tribulacyon vnto me. For from it all other tribu-
lacyon issueth. Take away lord my synnes and I
am free from all tribulacion. For tribulacyon and
pensyues of mynde procede from the fountayn
of that herte, for euery heuynes cometh of loue.

An expositioun.

If I loue my sonne and he dyethe, I am troubled,
bycause I haue losse of I loued, yf I loue not my
seruant and he dyeth. I am not heuy, bycause I
haue lost that I loued not. Take awaye therfore
lorde my synnes throughe thy grace, what remay-
neth, but of I shall loue the wyth all my holic herte,
and despyse all tēporall thynges as vayne. If I
I haue the by fayth, of whome I also. I hope that
whych, neither ye hath sene, nor ear hath herd, nor
hath not ascended into the herte of man, what thi-
ge cā trouble me? That whych I haue losse besyde
god. I haue losse that I loue not. In y lord I ha-
ue trusted, lyke as me hope hath taught me truste.
Therfore I shall not be confounded for euer, for
thou shalt gyue me everlastyng thynges. Who tru-
sted not in the, but in his owne vanity, shall be con-
founded for euermore. For he shall descende to eter-
nall cōfusiō. I may be confounded tēporally, loth,
of y & of all mē but I shall not be confounded for e-
uermore. For of the I may be cōfounded. Whyle I
desyre to be deliuered from temporal viciacyon &
peraduenture thou wilt not hear me, truly than
I am confounded tēporally, but not for euermore.
For it is expedient, syth that vertue is made perfecte
in infymity. And of mē I am tēporally cōfounded, &
they preuaile aginst me, whā they pursue me. But
this is also, thou suffred the to do, that I shuld not
becōfounded for euermore. Wherfore if before the a
thousāde yeres be but as it were yesterday, whych

bpou the.rrr. psalme.

is passed awaye I wyll gladly suffere temporall &
suspons that I be not confounded for euermore. I
wyll truste in the lord, for hope hath taught me
to truste, and shortly I shall be delyuered from al
tribulacyon. By that merytes shall I be delyue-
red? Not by myn lord, but be thy iustyce delyuer
me. By thy iustice I say not by myn I seke mercy,
I aser not my iustice. But yf by thy grace þ wylt
make me ryghtwys, now I haue thy iustice for thy
grace in us is thy ryghtwysnes. The pharysees
trusted in workes of iustice, they trusted in theyr
owne iustice, and therfore they were not subiect to
the iustice of god, for of the workes of the lawe shal
no creature be iustified with the. But the iustice
of god appered by the grace of Jesu Christ yf with-
out the workes of the lawe. The philosophers glo-
ryed in theyr iustice, & therfore they sounde not thy
iustice, because they entred not in by þ doze. They
were theues & robbers, which cam not to saue but
to destroye and slea þ wepe. Wherfore thy grace is
thy iustice lord: and it were no longer grace yf it
were gnuē of þ merytes. Wherfor not in my iusti-
ce but in thy iustice delyuer me frō my synnes. O
surely delyuer me in thy ryghtwysnes þ is to wyf
in thy sonne whiche onely amongst men is soude
iuste. What is thy sonne but þ very iustice in which
mē be iustified: wherfore in thy iustice iustifye me
and delyuer my frō my synnes þ I may be also dely-
uered frō other afflictions which I suffer therfor, so
that

An expollicyon:

that þe cause takē away, þe effecte myght be also takē away. Lo, the lordē I haue besought: and I am cōforted, hope hath so taught me I am replenished with ioy, bicause I truste in the, therfor I shal not be cōfounded for euermoe. Heuines cometh agayn with great purueyaunce, she is returned, w swerdes and spetes on euery syde, she is defended, wyth great byolēce, she walketh, se hathe beseged our cytie. The crye of her horsemē hath feared me. Standynge without she cōmaūded silēce and a farre of, she spake sayinge. O, quod she, lo, he that trusted in the lordē, which said: I shal not be confounded for euermoe, which hath folowed hope is cōforteth, & whan she perceued me at these wordes to ware ashamed, appprochyng me nyghe she said. Where be the promysse of thy hope? where is the comfote? where is the deluyeraunce? what haue thy teares profiteth the? what haue thy prayers brought the from heauen? Thou hast cryed, & no man hath answered the, thou haste wepte, and no man hath bē moued with pytie vpo the. Thou haste called vppō thy god, & he holdeth his peace, þe haste desyred the helpe of the saintes, & none of the hath regarded þe. Lo, what profytes haue þe wordes of hope brought the. Thou haste laboured & thou syndest nothinge in thy handes. Thynkeste þe that God regardeth þe inhabitantes of the earth? Maye he walketh aboute the lymytes of heauen, & consydereth not oure matters. Thus we blasphemynge speake, and whā

bpōn the. rrr. Psalmē.

Whan I shoke for fear at her wordes, approchyng
she spake in my eare sayeng. Crowest thou to thin
ges be trewe & sayth sheweth: wylte thou se that
they be but mēnes phantasyes? Thou shalt know
here by, for if God became mā (as they saye) & was
crucified for mē: coulde not so great a loue comfor
te mā which is brought in so great distresse, crieng
vnto him & wepyng. If (as they say) infynite good
nes caused him to come downe frō heauen to take
bpō him & crosse, how shuld not he now come dow
ne to myserable mē that he myght comforte them.
Surely this is more easy & wyth lyke loue oughte
to be holpen. Why do not the aungels & sayntes if
they be so pytefull, come to cōforte the: how many
mentrowest & wolde yf they myght come to the, &
w they wordes & workes (as moche as they might)
wolde comforte the whiche wolde also delpyer the
from all veracion, why do not the sayntes thys:
whiche are taught better thā men. beleue me al thin
ges are gouerned by casualite. There be no thyn
ges but to & besene, your spirite shall barysh away
lykesm oke, who euer came agayne from hell or hea
uen & tolde vs suche thynges as they do chaūce to
soules after this lyfe. These are but fables of solish
womē. Aryse therfore, & flee to the helpes of men,
that losened frō prysōn & mayst lyue in pleasure &
not deceyued falslye of thys thy hope alwaye be in
payne and trouble. These thynges sayd, so greute
crye was herde in her tētes, so great deene of that
harnes

An expoficion.

Harnes & noyse of the trôpes þ̄ binneth I could ma-
de on my fete, And yf my welbeloued hope had not
the soner holpen, heuynes had lede me bounde to
cheanes to her region.

Wherfore hope cā ſhining with a certeyne diu-
ne brightnes, & ſimplyng ſaid. O ſoudyer of Chriſt,
what hert what mynde haſte thou in this battell,
whiche I hearinge ſorþ wyth was aſhamed. And
ſhe ſayd, fear thou not, this euyl ſhall not take the,
thou ſhalt not perſh, lo, I am with the to delyuer
the, knoweſte thou not that it is wyrtten. The on-
wyle man ſaide in his herte, there is no god. This
heuynes hath ſpoke lyke one of the ſolyth women.
Can ſhe perſwade the that there is no god, or that
god hath not the prouydence of all thynges. Canſt
þ̄ doute of ſayth whyche with ſo manye argumen-
tes and reaſons haſt confirmed it? I wonder that
thou art ſo ſelled to the groude at her wordes. Tell
me, I pray the whether beganneſte thou to doute
in thy hert of ſayth? The lorde lyueth and my ſou-
le lyueth. O my moſt ſwete mother, ſo I haue felt
neuer ſo lytle pryke of infidelite, ſo by the grace of
Chriſt. I beleue no leſſe to thiſges to be trew which
be apperteynyng to ſayth, than to thynges why-
che I beholde wyth my bobely eyes. But heuynes
ſo preſſed me þ̄ rather I ſhulde haue ben broughte
to deſperacion, thā to infidelyte. Sonne þ̄ know-
eſt þ̄ this is a great gyfte of God, ſo ſayth is þ̄ gift
of God, not of woꝝkes that no man ſhulde gloꝝye.

Wher

Upon the. xxx. Psalm.

Wherefore ayle & feare not, but rather knowe her:
by that the lord hath not forsaken the, whiche all
though he heareth not forth wth, ye ought not to dis-
payre. If he make taryance, abyde him for coming,
he wyl come, & wyl not tary. The ploughmā aby-
deth paciencyly & frute in the due tyme. Nature not
forth with putteth on & forme, but fyrste she prepa-
reth the matter & dispolet it by lytle & lytle until
she maketh it apte to receue & shape of the thing to
be created. Yet know thou & the Lord alwayes hea-
reth him that prayeth deuoutly & mekely, for they
nether departe beyde frō him. No? I wyl not la-
bour to proue this wth reasons, bycause thou feleste
it in thy selfe. Tell me, who lyfted by thy herte to
god, who induced the to pray: who was it that ma-
de the to sorowe for thy synnes and to wepe: who
made the cherefull in thy prayer, & after thy pray-
er: & also what is he that dayly cōfirmed the in thy
holy purpose: hath not the lord which worketh all
in all men: yf he than gyueth the continually these
gyftes, why doth that cursed womā saye, where be
thy prayers, where be thy teares & the other wor-
des of blasphemv: knowest thou not th at the heauēly
Hierusalem is distincted frō this terrestial: knowe-
ste thou not that it is not conuenient nor neces-
sarv, nor profytable that God or his Angels
shulde descende by synblye to men, and speake sa-
mylparlye to them. fyrste it is not conueniente,
for how can lycht & darknes agree: Diuers cyties
haue

An exposition.

hane cytelyns of contrarye and dyuers natures:
How be it to some for they excellēt holynes, whā,
they be almoste nere heauen they countre, it was
gratified to see aūgels & to speke w thē. But a speci
all priuilege belongeth not to all. It is not necessa
ry, because, & syth god doth inuisible gouerne by il
luminate and comforte, it nedeth not to shew visi
ble apparācyes, how be it oure lordc is so good, &
also visible byssions, whā he seyth nede, he dothe
not omytte. For what thyng myght he haue do
ne for our saluacyon and hath not done it: fynally
it is not profytable, for ouermuche familiarity en
gendreth cōtempte. For to the Jewes myracles,
both great and many, nothyng auayled. For rare
be p̄ciōus wherfore let & inuisible dysytacion suf
fice &, for the lord knoweth what thou haste nede,
hath not he cōforted the. I knowe what thou thin
kest in thy herte. Arise thā & retourne to prayer.
Trye, aske, seke, perceue, for yf he wyl not gyue by
cause he is thy frende, yet for thy importunyte he
wyl gyue all that be necessarye wth these wordes
conforted, I arose and prostrate before god, I pro
ceeded in my prayer sayenge.

Rowe downe thy eare vnto me, hasten the to pluc
ke me out.

Oh Lorde my god to the I retourne, hope hath
sent me vnto the, I do not comme by myne owne
presumptiō. Thy goodnes prouoketh me, thy mer
cy draweth me. Oh how great abouchesauinge is
this;

Upon the. ccc. Psalm.

this? Surely I ioye in my herte, nor I desyre no
ne other consolacion. Happy truely is this necessi-
te, which cōpelleth me to come vnto þ, whiche con-
straineth me to speake with þ. Which forceth me to
praye, wherefore I speake to my God, though I be
myself but duste & ashes, bowe to me thy eare. What
sayest thou? hath god eares? Thinkest þ that he is
a body. No certainly, for syth the spirite is farre bet-
ter thā þ body: who wold say þ god were a body on-
les he be madde but stāmering (as wel as we maye
Lorde) we sōwe thy celestiall & moost hygh thyn-
ges. We knowe the by thy creatures, we speake to
the and of the by the similitudes of them. Thy ear
than what is it Lorde: whether happye is it thy
knowlege: for by the eares we vnderstaude to thyn-
ges whiche be spoken vnto vs. Thou know-
est from the begynnyng all thynges that me spea-
ke and thynke. May we than vnderstande by thy
eare thy knowlege. Truely thy ear doth insinuate
somewhat vnto vs, whiche is not comprehended
in þ name of thy simple knowlege. For vnto some
thou bowest thy ear, vnto sū other thou turnest it
away. But thy knowledge alwayes abydeth one
& also the same. What other thing than is thy eare,
but the notice of thy allowaunce and disallowaunce.
Thou dost bow thy ear, and hearest the wordes of
good men, bycause they please the, and thou allow-
est them. Contrarie wyse þ turnest away thy eare
from the wordes of the wycked, bycause they will
not

An exposticion.

not departe fro theyr wychednes, therfore the wor-
des please the not, but þe disalloweste the. What is
tha to inclyne thyne eare to them which speake vn-
to the, but to allowe theyr prayers, & to be holde the
with the countenance of pytie & mercy, to enlyghten
and kyndled the, that wyth a truste & feruente cha-
ryte they may praye & desyre þe. For þe wilt gyue the
þe they aske hōbly. For yf þe kyng sheweth to a poore
man which coueteth to speake wyth hym a gladde
semblaunce, & turneth his eyes vnto hym, shewing
hym selfe redye to hear the poore mans cause, wyll
not the poore mā be glad: doth not þe countenance &
the attentyness, of the kyng cause the poore man
the more boldly to speake his matter, and minister,
wordes, & eloquēce vnto him: yes vndoubtedly. So-
lykewyse (lord) we perceue the than to bow thy ear
to oure prayers, whan thou graunteste vs in oure
prayers to be feruent in spirite. I beseeche the ther-
fore (o merciful lord & father) bow vnto me thyne
care, allowe (I beseeche the) my prayer, enlyghten me,
kyndle me, and teache me that I ought to are and
desyre, illuminate and lyfte my herte, that at laste
also thou mayste hear my prayer, haste the (o mer-
ciful lord) to plucke me out, shorten the dayes, cut
of the tyme. So bowe vnto me (o lord) thyne care
that shortly I maye be herde of the. For vnto the
whiche dwelleste for euer in eternite, euer in eter-
nite, euer to laste and continue, for every tyme
leneth shortly. For eternite comprehendeth all
and

bpou the. xxx. Psalm.

and exceedeth euery tyme . But vnto me! O thou
mercypfull Lorde) euery day is longe, for tyme is a
nōbring of the mouing so þ he which sealeth no mo
tion, sealeth no tyme, but he þ sealeth mouynge sea
leth tyme, & he moſte of all sealeth mouynge which
nōbrethe the partes therof. I therfore which nōbre
the dayes & the houtes do moſte of al ſele the tyme,
& therfore lyke as vnto the, a thouſande yeres are
but as yeſterday þ is paſt, ſo vnto me one daye is a
thouſande yeres which are to cōme. wherfore ha
ſten the lorde to plucke me out frō ſynnes. & myne
aduerſaries. For deth haſteneth and in euery pla
ce awayteth for me. Oye the lord, leſte perchance þ
preuentynge of it, I haue no ſpace to repentauce.
Plucke my out lorde from the hande of the mali
cious, delyuer me from the bondes of ſynne, take me
from the ſnare of death, leade me out of the depnes
of hell, ſaue me from oppreſſyon and the harde bon
dage of heuynes, that my mynde may ryle bp, and
ioy in the, & that I maye blyſſe the all the dayes of
my lyfe. I thanke the lorde by Jeſu my ſauoure,
for accordynge to the multitude of my ſorowes in
my herte, thy confortes haue reioyſed my ſoule:
wherfore I wyll alwayes truſt in the, and I wyll
for my parte adde vnto all thy prayſe. Thou lorde
bowe thy ear vnto me, haſte the to plucke me out.
Alas wretch that I am, lo againe heuynes cōmeth
inſtructed wyth terrible armours. The banner of
Juſtice goeth before her, an innumerable hoſt fo
loweth

An expositioun.

knoweth her fete eche hath a spere in his hande. I behold on euery syde vessels of death. Wo be to me I am vndone, with an hygh and horrible voyce she cryeth O wretch that same thy hope hath deceyued the. Lo thou hast laboured in vayne for thou saydest. Borne thy ear to me hasten to plucke me out. whether hath god bowed his ear vnto the? whether is thy prayer herd? where is the deliuerance? where is the comforte? hath god hastened to pluck the out, yet art thou bound and prisoner, nothing is altered. If thou beleuest sayth to be trewe, why doste thou only nurysh the hope? Knowest thou not that god is iust? Knowest thou not his iustice, he spared not his aungels, he petyed not them nor wyl pitie them, but for one onely synne they be condempned for euermore. Adam synned, and the iustice of god punished the hole mankynde with deth. Thyngest thou that god doth not as well loue ryghtwysenes as mercy. Chylde departyng in origynall synne, shal neuer se the face of god, so rygorous is the iustice of god that for the synne whiche they dyd not but receyued by nature, they shal be punished w euerlastyng payne. For in helle is no redempcion. Knowest thou not that god spareth not the offender. Dyd he not destroy in the tyme of Noe almoste all mankynde Dyd he not consume with spar Sodoma and the other cyties adioynyng vnto? Nor the diuine iustice hath not so moche as take cōpassion of infantes & innocētes. How oftē punished he the Fe-

An exposition.

wes offered: was not Ierusalem utterly destroyed
by the handes of Nabugodonosor: Neyther he spa
red his owne temple, for it was also destroyed of
Titus the Emperour of Rome, where the Jewes
were so cruelly punyshed, & there is no man that
heareth of it but quaketh for feare, but se howe
harpe the iustice of god is, & chylde of the fathers
are punyshed eyn to this daye. Beholde the Je
wes be slaues and captiues in euery place, and dy
enge in theyr blyndnes are punyshed with euer
lastyng paynes. Crowest & mercye of god is grea
ter than his iustice: Cruely in god it is neyther
greater nor lesse, for whatsoeuer is in god, is in his
substaunce. But let vs consyder the workes of iu
stice and mercye and we shall euidently espye that
& workes of iustice do excede the workes of mercye.
God hymselfe is witnes sayenge. Many be called
fewe elected. Marke how many insideles be damp
ned, how many euyl christen men ther be, how fewe
lyue christianly, & thou shalt perceyue anone that
there be farre more vessels of iustice than of mercye
The electe are the vessels of mercye, the refuse the
vessels of iustice, Let not Mary Magdalene make
& trust, nor & these, nor Peter, Paule, for ther was
but one Mary, one these, one Peter, one Paule.
Crowest & to be accousted amongest so fewe whiche
hast comitted so many & so hygh synnes which hast
ben assaider in & church, which hast offered heuē &
erth: Lo thy eye hath wepte, thy harte hath be
sought

Upon the. xxx. Psalme.

sought mercy, & as yet thou hast obtayned none.
So many prayers of them that loued y, whether
be they herde. And why so, surely bycause thou art
reputed among the vessels of yre. Thy hope hath
made the to labour in bayne. Followe my counceyl,
heuen hath cast the bp, the erth receyue the not.
Who can suffer this great confusion. Better it is for
the to dye, than to lyue chose deth which yf thou wilt
wyl bring upon the, lay handes vpon thy selfe flee
thy selfe. These wordes she with wonderful impo-
tunitie layde on, and all the hole hooste with loud
voices dyd reherce y same sayng: Death onely is
thy refuge. But I hearyng this was sore afred and
sodely fel downe vpon my face cryenge oute and
sayeng. Lord helpe, lord forsake me not, come my
hope. Lo sodenly hope glystering from heuē came
downe and touched my syde and lysted me vp, and
dyd set me on mie fete & sayd. How long yet shalt y
be a babe: How longe wilt thou be a nouice and a
pouge souldyer. So oft y hast ben in batell & haste
walked in y myddes of y darknes of deth, & haste
not yet lerned to fyght. Be y not dismayed of the
great iustice of god, be cōforted y fainthearted fellow
Let the fear which be not cōuerted to y lord which
walke in theyr owne wayes, which folow vanities
which know not y waye of peace, let y wycked tre-
ble which do greuously synne and say, what haue
I done, whych be not conuerted to the hert which
be called and refuse to come, they knowe not god

Upon the. xxx. Psalm.

& wyll not vnderstand þat they may do well let these feare. What sayth þe Apostle, It is a dredfull thing to fall into the hādes of þe luyng god. Surely, suche doutles the iustice of god punyssheth, such mē perteyne to her. But synners which returnyng a gayne to thēselues do ryle agayne & runne to þe father of mercyes, sayng. Luke. xv. Father I haue synned agaynste heuen & towarde the, But be thou mercyfull vnto my synner: Let suche haue truste in the lord, for he that hath drawen them, vndoutedly wyll receyue them and iustifie them. Let heynes brynge forth the yf we can one synner, were he neuer so great which cōuerted to the lord was not receyued of him & iustified, for although it be wyttē of Esau, that he founde no place of repentaunce though he sought it wyth teares, thys maketh nothyng agaynste, vs for Esau dyd not wepe for his synnes that he had committed but for his temporall goodes that he had losse whiche he coulde not recouer. Nor thynke not that iustice do so pertayne to þe wycked, þe is clene seporate from mercy, nor agayne, þe mercy doth so belōg to ryght wyse men þe it is clene seuered frō iustice, for al the wayes of the lord is mercye and vertue, for he sheweth mercy also to synners in geuyng them for þe good dedes þe they do temporally, tēporall rewardes & after this lyfe in punysshing thē not so moch as they deserued. A ykewyse his electe he purse in his iustice in punysshing thē tēporally for theyr synnes

An expositioun.

nes þ they be not punyshed euerlastyngly. Thou
therfore suffre paciently the lord. þ haste synned,
make repentaunce, let þ remissio of thy synnes suf-
fice þ by hys grace. My sone despile not the correc-
tion of the lord, nor dysdayne not whan thou arte
checked of him, for whome the lord loueth he chasti-
seth, he scorgeth euery chylde that he receyueth.
Continue than in þ afflyccion, god sheweth hym-
selfe to þ as vnto his sonne. And though there be
fewe chosen chyldren of god, haupnge regarde to
the disallowed, yet there be innumerable þ shal be
saued nor there is not onely one Marye Magda-
lene, one these, one Peter, one Paule, for innume-
rable haue folowed theyr steppes, doyng repen-
taunce & receyued of the lord rewarded w manye
and great gyftes of grace, nor mercy is no lesse in
her workes, thā Justice for mercy gyueth io great
good thynges to ryght wyse men that her workes
do farre excede þ workes of iustice. Knowe este not
that the earthe is full of the mercy of god. What
creature can glorie that he hath receyued any
thyng. Whiche hath not taken it of the mercy of
god, and yf thou hast greuously offended god, yet
his mercy is greater thā al the synnes of the world
trouble not thy selfe for þ multitude and greuou-
nes of thy synnes, hath not mercy now come ren-
nyng & met þ, hath we not takē þ by a kyssed þ. Lo
þ dydest fall, & þ were not hurt. Why arte þ not a
trayle vessel which yf it fall must nedes be broused,
C.iii. Onles

Upon the. xxx. Psalme.

Onles some body put vnder his hande why than
whan thou fellest, wart thou not hurte, who dyd
put vnder his hande, who, but þe lord. This is a
great signe that thou art elect, for the electe whan
he falleth he shall not be broused, for the lord wyll
put vnder his hāde. Dothe not the apostle wyte
to them that loue god al thinges worke to good in
so moche that the very synne worketh thē to good
Dothe not that chaunce worke thē to good, where
by they be made bothe humbler and water: dothe
not the lord receyue hym which is receyued of hu-
militie. Thou haste loued the lord many yeres, for
his loue thou hast laboured after thou dydest lyfte
bp thy herte and walke in the vanite of thy wytte,
the lord with drew his hande & thou fell, and in-
to the deynes of the see thou dydest descende. Now
be it the goodnes of the lord forth with put vnder
his hande, and thou want not broused. Say than,
Dyruen awaye I was turned bp that I shuld fal,
& the lord tokeme bp. Not so the wycked, not so
whome god hath reiecte. Whā they sal they ryse
not agayne, but ether w greate shame they excuse
theyr synnes so þt hey haue þ boldenes of an harlot
& now they neyther fear god nor mā. Arise thā & be
of a strong hert, be myghty & valyaūt, abyde þ lord
& do māfully, & let thy hert be strengthed, & suffice þ
lord, þ hast proued thin owne power how it is of no
force. Thā hūble now thyselfe vnder the puillaūt
hād of god & þ hēs forth bemoze ware Patience is ne-
cessarie

An expositioun.

cessary to þe wythout ceasing pray, & the lord shall
heare the in due tyme. Arise & laye alwaye sorowe
from thy selfe, embrace the fete of the lord, and he
shall saue and delyuer the. These wordes sayde, she
was rauyshed into heauē, leuinge me enstrenghed
and wonderfully cōforted, whom forthwith, with
all my hert ensuyng: I stode before God my sau-
oure prostrate, and I sayd.

Be vnto me a God protectour, and an house of re-
fuge, that thou mayst saue me.

¶ For thou god arte of all the greatest and þe strō-
gest, thou the redeamer, and sauoure of al, thou
the protectour of the faythful, to the I flye boldly.
Hope hath brought me in, hope whiche thou so de-
rely doste loue, whom thou haste alwayes commen-
ded vnto us, with her. I haue not feared to come be-
fore thy face. I graunte I am vnworthye, but she
drew me, I feared to approche nere for my many-
folde synnes, but she hath encouraged me. Lo, we
standeth before the, she bereth wytnes. I speake to
me lord, beyng my selfe fleshe, and a synner hope
taught me, and sayd vnto me that boldly I shulde
open my mouth. Swete & gētle goud she is þe lord,
he wyl not dyspue the away, he wyl not be angrye,
he wyl gladly hear whatsoeuer thou desyre he wyl
gyue. I beleued hym, for whych cause I spake.
But consyderynge the mayesty, I was greatlye
humbled, and I sayde in my traunce: euerye
man is a lyar. I wyl neuer moore truste in
man

upon the. xxx. Psalme.

man but in the onely, thou onely arte faythfull in
all thy wordes, and euery man is a lyar. What shal
I yelde the lord for all that thou haste gyue vnto
me? The cuppe of saluacion I wyll take. For from
hens forth I wyll lyue not vnto me, but vnto the
doynge good for thy loue. I wyll suffer all euyls.
I wyll not do this through myne owne might, but
I wyll cal on the name of þe lord. My bowes I wil
yelde to all thy people, for in the sight of god þe deth
of his sayntes is precious. Be than vnto me a god
protectour, defende me from my ennemyes. Myne
ennemyes are my synnes, which prouoke thy right
wysnes agaynst me. I shall not be able to stande a-
gaynst them, if thou doste not protecte me. Let thy
mercy be my mylde Lorde, & wyth the mylde of thy
good wyll crowne me. I haue nothyng to offre vn-
to him, wherwith I may tempze his furour, all þe I
brynge wyth me accuse me. Wherefore I wyll offre
thy passion lord. Be not displeaseth lord God, but
rather be vnto me a god protectour, vnder thy win-
ges protect me with the shulders shadowe me, and
vnder thy fethers I wyll truste. What shall iustice
do to me, yf thou kepest me vnder thy protectyon
she wil holde her peace lord, & put by the swerde o-
her furie, she shalbe made tame & gentle, seyng the
goodnes of thy incarnacyon, beholdynge the woundes
of thy passyon, consyderynge the blode of thy
charite, she wil departe from me, and say: Be mer-
sonne, thou haste founde me, eate in peace, slepe
and

An exhortacion.

and reste together with me. Be therfore Lorde to
me a god protectour and house of refuge, that in þ
tyme of rayne and storme, in the tyme of temptaci-
ons. I may flee vnto the, for in þ onely is my helth,
be thou vnto me a house of refuge, opē vnto me thy
syde persed with the spere, that I maye enter þ bre-
ste of so tender loue, in which I may be saued frō þ
feblenes of spirite, and frō tempeste, hyde me in thy
tabernacle, in the day of euyls protecte me, an an-
gle of thy tabernacle, let it be the house of my refu-
ge: that thou maist make me saufe, for I can not be
but saufe in the house, yf thy refuge for thou haste
put thy refuge moſte hygh, this place is wel fensid,
no enemy is there feared, wolde God I myghte al-
wayes abyde in it, who dwellethe in it can not be
wounded, wherfore at al temptacions, at all tribula-
cions, at al necessities, opē lorde vnto me the house
of thy refuge, spede abroad the bosome of thy tender
loue, shewe forth þ bowels of thy mercy, that thou
mayste make me saufe, let not the temptour come
thether, let not the slaūderer clyme bp, let not that
naughtye accuser of his betherne approche, I shal
be than sure wythout cure, ye alredy me thynketh
I am excedyngly well and quyet. I thanke þ good
Jesu, that thou hast sente thy hope vnto me, which
haue reysed me of duste and of donge, lyfte me bp,
and set me before the, that thou shuldest be god, my
protecture, and the house of my refuge to then-
tent, thou shuldest saue me. My minde is troubled.

E. b.

Lo

upon the. xxx. Psalme.

Lo heuynes is at hande she cometh with the banner of iustice, from yesterdaies conflict she departeth not, but she is defended with other weapens, for this nyght she hath stolen away my weapons, and with my swerdes he hath gyrded her souldyers wherfore vnweapned & weake what shall I do? Lo how bytterlye she cryeth, wyth what assaute she setteth vpon me, what truste she hath of the victorie, where, quod she, is this protectour, wher is þy house of refuge? wher is thy helth? Contynuest thou styl in thy vayne hope, thy comforts procede but of ymaginacion. Thou ymaginest god merciful and thy protectour, and the house of thy refuge and thou thinkest that thou clymest vp to heuen. Surely thou art illuded of thy phantasy, and comforted with vayne hope, thinkest that thou wert rauysshed vp to the thyrde heuen? These are but dremes Recount with thy selfe how greuous an offence is ingratitude. Doth not thys dyue by the fountayne of mercy? Remembre Chryste wept for the cyty of Hierusalem, and told afore the euels þy shuld befall vnto it, sayng. The dayes shall come vpon the, and thy ennemys shall besege the & compass the about and dryue the into streytes, & bete the downe to the grounde and thy chyl dren that be in the, & they shall not leue in the astone vpon a stone. For the cause of so greate vengeance he kepte not close but added it sayenge, bycause thou kneweste not the tyme of thy visytacion. Lo ingratitude deserueth not onely to be depriued of

An exposition.

benefytes, but also greuously to be punyshed.
Dothe not this belong to the soule? Dothe not
Hierusalem oftentymes in scripture signifye the
soule? whyche whan it wyll not knowe the by-
sitacion of the lord is beleged with dyuels & with
sondye temptacyons wher with it is afflicte sal-
leth downe to erthly thynges, is prostrate nor no
good vertue nor good dede is lefte in it whiche is
not destroyed, so: it is spoyled of al grace, nor it is
hylded agayn, she knoweth not the tyme of her visi-
tacion. Thou truly, thou I say arte this tytpe en-
ryched of god w many and great benefytes & thou
acknowlegest it not but wert blynde, he created
the to his owne lyknes. In myddes of his churche
not amonge the infydeles he made the to be bozne.
He dyd set the in a flo: ythyng cylie, with y water
of baptisme he sanctified the, in a religious house,
he brought y by: But thou ranest after thy lustes
in the banite of thy brayne thou walkedeste, thou
rannest downe in to depe synnes, the lord called
y and y answeredst not. He ofte aduertysed the,
and thou regardest not his counsel. How ofte dyd
he lyghten y? How oft dyd he turne y to thy hert,
how oft dyd he awake the fro slepe? he inuite y and
thou excusedest thy selfe he plucketh and thou de-
dyst resyste him. At last his ineffable goodnes ouer-
came the. Thou dydeste offende and he vylited
the, thou sellest and he plucke the by, thou wert
ignorant and he taught the, thou wert blynde and
he

Upon the. xxx. Psalme.

He lyghted the from the romble of the worlde, from
the tempest of the see, he brought the to quyetnes, &
to the port of religion, he gaue the habyte of holpe
conuersacyon, he made the hys preste, he broughte
the to the scoles of hys wysedome. And yet thou ha-
ste alwayes ben unkynde, and neglygentlye, thou
haste done the wyl of the lord: Whā yet thou know-
est it wyrtten. Cursed is he, that doth the worke of
the lord negligētly. For thus, the goodnes of god
dyd not loue the, but alway brought the gently to
better, and which is moſte of all garnyſhed the, w
the knowlege of scripture, the worde of preaching,
he put in thy mouth, & dyd ſet the in y myddes of
his people, as one of the greate and famous men.
Thou, this not wythſtandynge, taughteſt other, &
regardeſt not thy ſelfe, other thou healedeſte, and
thy ſelfe thou ſauedeſte not, thou lyſtedeſte vp thy
hert in thy worſhypp, and therfore thou haſt loſte
thy wysedom in thy worſhypp. Naught wert thou
made, & naught ſhalte thou beſore euermore. Kno-
weſte thou not that the ſeruaunte knowynge the
wyl of the lord & doynge it not, ſhalbe beaten w
many ſtrypes: doſte not knowe, y god reſyſteth the
proude: how ſelleſt thou Lucifer, whiche dyddeſte
ſprynge vp in y mornynge, which diddeſt woude the
gentyls, which ſaydeſt in thy herte, I wyl clym vp
to heauen. But thou wert plucked downe to hell,
into y depe of the lake, vnder y lieth y mottes & thy
biling is wormes. Thynkeſte thou nowe to fynde
mercy

An exhortation.

mercy whych hath offended many, wh'ch so ofte cal-
led and monyshed of God woldest not answere.
where were than þe iustice of god, where were than
þe equitytie of iudgemēt. Mercy dothe not alway so
low sinners, she hath set her bouides. Is it not writ-
tē: I haue called. Ye haue becked awaye. I haue
spred abroad my handes, and there was none that
wolde loke vpon me, ye haue despyled my counsel,
and neglected my increpacyons. I also in your de-
cay wyll laughe and geste, whan that thyng that
ye feared come vnto you. Lo not alwayes, mer-
cy geueth pardone to the synner. Doste not consyder
the degrees of mercy to haue an ende in the, which
beyng adourned, wyth so many benefytes of god
dedyt fal into the depe see, which garnysed wyth
so many graces, for thy pyrd and vayne glozy are
a flaunder to thy worlde. Let not than vayne ho-
pe deceyueth the, whom thou foloweste, lyue heng-
forth after thy luste and appetyte, wyll thou not
be punyshed, both, in thys lyfe and in the other, wth
infernall paynes. Chose to dwel with them, which
lead thez dayes in goodes and in the momente of
an houre shal go downe to hell. For let not shame
holde the backe. Take the foreheed of an harlot, let
he eate & drynke, for to morow we shal dye. Thy
wounde is dyspayred, on it is made incurable.
I remembryng the aduertisementes of my mo-
ther, though I was somewhat defecte in mynd, yet
to me power. I plucked vp my selfe, and stode vp

bypon the.rrr. Psalme.

my setz, lyf팅 by myne eyes to heuen, from whē
I hoped for helpe, & lo, hope with a cherefull coun-
tenaunce furnyshed wythe dyuine beames, descen-
dyng from aboue, sayd. Who is that enuolue sen-
tences, with vnlearned wordes, which hath set bou-
des of mercy, which is infinite. Which folysch persō
thynketh to bear the waters of y see in her hādes,
haste not herde the lord, saynge: In what houre so
uer the synner bewaplethe hys synnes, none of all
his iniquyties I wyll recorde. What man is, he y
synneth not? who can saye my herte is clene: The
Water noster belogeth to al, in which al men are cō-
pelled to say: Forgyue vs our synnes. Oure Lorde
thaught the apostles thus to pray. Doth not than
this prayer belong to other, The apostles receiued
spyst the holy goost. And why taught he them thus
pray yf they had no synne, and yf they had, who cā
gloze that he is no synner? Hear the beloued disci-
ple of the lord, yf we sayd quod he, that we haue no
synne, we begyle oure selues, and truthe is not in
vs James the Apostle, in many thynges, quod he,
we al offēde. Wherfore al haue synned & nede y mer-
cy of god, ye y holy mē of god. For it is writtē. Se-
uē tymes a day fall y iust mā, & he shall ryse agayn.
Wherfore mercy hath no lynites nor boundes.
But so ofte as the synner lamenteth his gylt, so of-
te he optayneth mercy For it skylleth not, whether
we speake of greate or of lytle offences. Thou haste
fallen, aryse, and merce shall take the by. Thou

Wyn

An expositioun.

Wrynkele, call and mercy shal come vnto þe. Agayne thou fallest, agayne thou wrynkest, turne the to þe lord, and the bowels of his pytie shal open to the. Thou fallest the thyrde tyme and the fourth knecke: crye, and mercy wyll not forsake the, as ofte as thou synnest, so ofte rise agayne, and mercre shal haue no ende, why doste thou bypasse the benefytes, that thou haste takē. O thou wretched womā heuyne: Dyd not. Dauid the greate prophete receyue many and great benefytes of whom the lord sayd: I heue founde a man accordyng to my hert, and yet he synned, and that greuously, as wel in aduoutry as in the murdering of a good and innocēt person, & yet the lord ended not his mercy in hym. What brigest thou þe synne of pryde? Dyd not Dauid lyft vp his hert, and caused to nūbre the people of Israell? For he glozied as though he hadde ben a great king & a mighty in his owne strēgth & puyssaunce, & he was not retere for this. Why? for he hyded not his synne? he dyd not bolste it as Sodoma dyd but he sayd. I wyll cōfesse agaynst my selfe my in iustice to þe lord. Wherfor mercy hath set no lymytes, nor boundes vnto her selfe, but the wretched and dampned persons do set endes to them selues, that they may not passe vnto it, for she cometh to the, but they driue her away. Wherfor is it writen. Thy perdition Israell is of thy selfe, of me onelye is thy helpe. Open thy mouthe sayth mercre and I wyll fulfyll it. Holde oute thy bosome

Upon the. xxx. Psalme.

thy bosom, and I will gyue the a good measure, & heaped full and flowyng ouer. Continue in prayers and wepyng. for he that hath begon to loue the, and prouoke the, wyth benefytes and graces to his loue will not leue the, but gyue the encrece and performe rather hys worke. What naturall cause begynneth a worke, & leue in the mydde way. The vertue of sede ceaseth not, vntyll it hath brought y frute to perfeccyon. What byrde leueth her yonge, before they be able to rule them selues? why do thys? what profyte commeth vnto them of thys? Nonne truely but onely labour. Loue thā compelleth the naturall causes to byrge theyr effectes to perfectyon goodnes, compelleth the whiche they couete to powre out, for goodnes alwayes diffundeth it selfe. If than the creatures do thys. What shall the creato: do? for he is the selfe loue, he is infinite goodnes. Shall not he make perfyete his worke? Hear the Lorde Jesus. It is my worke quod he, to do the will of hym that sente me, that I shulde make perfyete his worke. He than that began to loue the, wyth his gyftes and gratuite benefytes to allure y vnto hym, to clense the, and also to pouрге the frō synne, wythout doute he will make perfyete his worke, for these be the preparacions of euerlastyng lyfe, why therfore now whan thou sellest, wert thou not buyled? was it not because the lorde dyd put vnder hys hande? and why dyd he turne to him thy herte? why dyd he prouoke the

An exposition.

the to repētaunce: why dyd he comforte the? was it not bycause he wolde make the cleaue and steke vnto him, and make the worthy his grace, & bringe the to everlastyng lyfe. These be not illusyons, & thy ymaginacyons, but diuine inspyrations. But be it, let them be ymagynacyōs: be they not good? Do they not come from the vertue of sayth? wherfore sythe all issueth from God, vndoutedlye these ymagynacyons are dyuine illuminacyons Reioyse therfor in these wordes. At these wordes my herte was so comforted & for ioye I began to synge, sayenge:

The Lorde is myne enlyghtenyng, and my helpe, whom shall I feare? The Lorde, the protector of my lyfe, of whom shall I be ashamed.

At the sete of the Lorde prostrate wyth wepyng, I sayde: Lorde, though a felde be pyched agaynste me, my hert shal not feare for my fortitude and my refuge art thou, and for thy names sake thou shalt brynge me out and nouryshe me.

An ende of þe meditacyō of Hierom of Ferrarye, vpon the Psalme of In te domine speraui, which preuented by deth he coulde not synyshe.

Imprynted in Londou in Botulph lane
by my Ihon Mayler

cc — I cōsly was married to my husbā
Wyllm Almay the xx day of
of october being the munday aft^r
Saint Luke in the yere of
ol^d lord. a^y. mccc. xxxij

cc — My son frāncis my firste chyld
was borne the iij day of novemb^r
in the y^{er} of c^hrist 1537.

cc — my second chyld margarete
was borne the xxvij day of
novemb^r in the y^{er} of c^hrist
incarnacion 1539.

cc — Wyllm my. iij. chyld was
borne the xxvj day of January
in the yere of c^hrist. 1535.

cc — I that Wyllm Almay misfor
tūnlyd my godf^r in y^e blak
freese with y^e y^e now called
the comon gullt in the yere
of c^hrist incarnacion. 1536.

Here begynneth the

Pytles and Gospels of the Sondages
and festyual holy dayes, newly cor-
rected and amended.

The Pytyle on newe yeres daye. The seconde
chapter vnto Tytus. C.

Most dere beloued Tytus. The grace of
God, that bringeth saluacyon vnto al mē,
hath appeared, and teachethe vs that we
shulde deny vngodlynnes & worldly lustes: & that we
shulde lyue soberly, ryghtuously and godly in this
present world, lokyng for the blessed hope and ap-
peryng of the glozy of the myghty god, and of our
sauoure Jesu Christ, which gaue hymselfe for vs,
to redeme vs from al vnrighwesnes, & to pouрге
vs a peculyar people to hymself, seruētly giuē vn-
to good workes. These thinges speake, & exhorte.

The Gospell on newe yeres daye. The
second chapter of Luke. C.

And when the eyght daye was come, that the
chylde shuld be circumcised, his name was cal-
led Jesus, whych was named of the aungell
before he was conceaued in the mothers wombe.

The Epist. on twelſe daye. Eſay. lx. A

And therfore get the vp by tymes, (o Jeruſalē)
for thy lyght cometh, and the glozy of the lord
is ryſen vp vpon the. Then take hede. For

A. i.

wh. 12

The pyssles and Gospels.

whyle the darkenes and myste couereth the earth and the people, the lord shal shew þe lyght & his glory shal shyne by the. The heythē shall come to thy lyght, & the kynges to the lyghtnes þe is rysen ouer the, lyft vp thyne eyes, & loke rounde aboute the: All these gather them selues, and come to the. Sonnes shall come vnto the from farre, and doughters shall gather them selues to the on euery syde. Whē thou seyst thys, thou shalt meruayle exceedyn- gly, and the law wyll go to thy harte. So thus we may be conuerted vnto the, that is, the strength of the Hethen shall come vnto the. The multitude of Camels shall couer the, the dromedaryes of Madia and Epha. All they of Saba shall come, bryngyn- ge golde and incense, and they wyng the prayse of the lord.

The Gospell on twelfte daye. The seco-
de chapiter of Mathew. A

When Jesus was borne at Bethleem in Iury, in the tyme of Herode, the kyng behold, there came wyle men from the Caste to Ierusalem, saynge, where is he that is borne kyng of Jewes? For we haue sene hys sterre in the East, and are come to worshyppe hym, when Herode the kyng had hearde these thynges he was troubled, and all Ierusalem wyth hym. And he made to be gathered all the chiefe preestes and scribes of the people toge- ther, and demaunded of them, where Chryste sholde

holde be borne. And they sayde vnto hym, in Beth-
leem in Iury. For thus it is wyte by the prophet.
And thou Bethleem in the londe of Iury, arte not
the leest amonge the prynces of Iuda, for oute of
the shall come vnto me a captayne, that shall go-
uerne my people Israell. Then Herode called the
wyse men secretly and diligently enquyred of the,
what tyme the starre appeared, and bad them go
to Bethleem, and sayde: Go youre waye thy-
ther, and searche dyligentlye for the chylde, and
whē ye haue founde him, brynge me worde againe,
that I may come and worshyppe hym also, when
they had herde the hyngge, they departed, and soo
the starre which they saw in the East, wente before
them, vntyll it came & stode ouer the place, where
in the chylde was, when they sawe the starre; they
were excedyng glad, and entred in to the house, &
founde the chylde wyth Mary his mother, and sel-
downe and worshipped him, and opened theyr trea-
sures, and offred vnto hym gyftes, golde, franken-
sence, and myrr, & God warned them in a dreame,
they wolde not turne agayne to Herode, & they
turned into theyr countrey thorow an other way.

The pylle on the Sondaye within the
btas of the Epyphanye.

And receyue lyght Ierusalem. &c.

ye shal fynde thys pylle on twelste daye.

Folio. i.

The Gospell on the Sondaye within

A. ii.

the

The pytles and gospels.
the vtas of the Epyphanye. The
fyrt chapiter of John. C.

The nerte daye, John sawe Iesus com-
mynge vnto hym, and sayde. Beholde the
lambe of God, which taketh away the synne of the
worlde, Thys is he, of whome I sayde vnto you,
After me commeth a man, whyche was before me.
For he was yer then I, I knewe hym not, but be-
cause he shuld be declared in Israel, therfore am
I come to baptysle wyth water. And John bare re-
corde, sayenge: I sawe the spyryte descende frome
heuen, lyke vnto a doue, and abode vpon hym, and
I knewe hym not. But he that sent me to baptysle
wyth water the same sayde vnto me: vpon whome
thou shalt se the spyryte descende and tary styl on
hym, the same is he whyche baptyslethe wyth the
holy ghoſte. And I sawe thys and bare recorde,
that thys is the sonne of God.

The Epyſtle on the fyrt Sondag after
the vtas of the Epyphanye. The. xii.
chapter to the Romaynes. A.

Rethze, beloued, I exhorte you, by the mercy
fulnes of God, that ye make youre bodyes a
quycke ſacrifyce, holy & acceptable vnto god
which is your reasonable ſeruyng of God, and ſal-
ſyon not your ſelues lyke vnto this worlde, but be
ye chaſged in your ſhape by the renewyng of your
mynde, that ye maye proue what thyng is good
and acceptable, and perfecte wyll of god is. For
I ſaye

I say (throughe the grace that vnto me gyuen is) to euery man amonge you, that no man stonde hye in hys owne conceate more then it becōmet h him to esteeme of hym selfe but so iudge of him selfe that he be gentle and sober accordyng, as God hath dealt to euery man the measure of sayth. For as we haue many membes in one body, and all membes haue not one offyce: so we beyng many, are one body in Christe, and euery man amonge our selues, one an others membes.

The Gospell on the fyrst Sondaye after the vtas of the Epyphanye, The second chapter of Luke. f.

And when Iesus was. xii. yere olde, they went vp to Ierusalē after the custome of the feaste daye, and when they had fulfilled the dayes, as they returned home, the chylde Iesus bode styl, in Ierusalem, and his father and mother knewe not of it but they supposyng hym to haue bene in the company, came a dayes iourney, & sought him amonge theyr kinsfolke and acquayntaunce. And when they found him not, they went backe againe to Ierusalē and sought him. And it fortuneth that after. iiii. dayes, they founde him in the temple syt tyng in the myddes of the doctours, hearyng the, and posyng them. And al that herde hym, merueyled at hys vnderstādyng and answers. And when they saw hī, they maruailed. And his mother saide vnto him: sone, why hast thou thus dealt with vs? Be

A. iiii. holde

The Epyttes and gospels.

hold, thy father & I haue sought þe, sorrowing. And he sayde vnto them: How is it that ye soughte me, wylt ye not that I muste goo aboute my fathers busynes: And they vnderstode not þe saying which he spake vnto them, and he wente downe wyth them, and came to Nazareth, and was obediēt vnto thē. But his mother kepte all these sayenges together in her herte. And Iesus prospered in wisdom and age, & in fauoure, with God and man.

The Epytyle on the. iij. sonday after the vtas of the Epiphanye. The. xij. chap. to the Romaynes. B.

Brethren, seynge that we haue dyuers gyftes, acco:dyng to the grace that is gyuen vnto vs, yf eny man haue the gyfte of prophecie, let hym haue it that it be agreynge vnto the fayth, let him that hath an office, wayte on hys office, let hym that teacheth, take hede to hys doctrine, let him that exhorteth gyue attendaunce to his exhortaciō. If any man gyue, let him do it wyth synghleness, let him that ruleth, do it with diligēce, yf any man shewe mercy, let him do it with cherefulness, let loue be without dissimulacyon, hathe that whiche is euyll, and cleaue vnto that whiche is good. Be kynde one to an other with brotherly loue, In guyng honoure, go one before an other. Be not slouthfull in the bysynes whiche ye haue in hande be feruent in the spyryte, apply youre selues to þe tyme, reioyce in hope, be pacient in trybulacyon,
conti

continue in prayer, distribute vnto the necessite of the sayntes, be ready to harbour. Blesse the whiche persecute you, blesse, I saye and curie also not, be mercy with them that are mery, wepe also with them that wepe, be of lyke affeccion one to wardes an other. Be not hye mynded, but make youre selues equall to them of the lower sorte.

The gospel on the seconde sondaye after the vtas of the Epyphanye

The.ii.chap.of
John. A.

There was a maryage in Cana a cytie of Galile, and the mother of Iesus was there, and Iesus was called (and his disciples) vnto the mariage, and when the wyne fayled, the mother of Iesus sayeth vnto him, they haue no wyne. Iesus sayeth vnto her, woman, what haue I to do with the, myne houre is not yet come, his mother saith vnto the ministers, what soeuer he sayth vnto you do it. And there were standinge there. vi. water pottes of stone, after the maner of the purifyinge of the Jewes, containinge. ii. or. iij. firkins a pece. Iesus sayde vnto them, fylle the water pottes with water, and they fylled them vp to the brym. and he sayeth vnto them. Drawe out now, and beare vnto the gouernoure of the feest, & they beare it. When the ruler of the feest had tasted the water that was turne d vnto wyne, and knew not whence it was, but the ministers which drew the water

The pistles and gospels.

water knewe, he called the bydegrome and sayde vnto hym: Euery man at the begynnyng doth set forth good wyne, & when men be dronke, then that which is worse, but thou hast kepte the good wyne vntyll now. This begynnyng of myracles dyd Iesus in Cana of Galile, and shewed hys glory, & his dysciples beleued on hym.

The Pistle on the.iii. sonday after the vtas of the Epyphanye. The.xii. Chaptyer to the Romaynes. B

Bethy, be not wyle in your owne opinions. Recōpense to no man euyl for euyl, prouyde afoze hande thinges honeste not onely before god, but also in the syght of al mē. If it be possible as moch as is in you, lyue peaceable with al men: derelye beloued, auenge not youre selues, but rather geue place vnto wꝛath, for it is wyrtten, vengeance is myne, I wyll rewarde, sayth the lord. Therfoze yf thynne enemye hungre, fede hym, yf he thurst, geue hym drynke, for in so doyng thou shalte heape coles of fyre on hys heade, be not ouercommē of euyl, but ouercommē euyl wyth goodnes.

The Gospell on the thyꝛde sondaye after the vtas of the Epyphanye. Matthew. viii. A.

When Iesus was come downe from the mountayne, much people folowed hym, and beholde there came a lepre & worshypped hym, saynge: Mayster, yf thou wilt, thou canst make me cleane.

And

in Englyshe.

folo. b.

And Iesus put forth hys hande and touched him, sayenge: I wyl be thou clyene. And immediately his leproly was clyensed, and Iesus sayd vnto him: Se thou tell no man, but go and shewe thy selfe to the prest, and offre the gyfte (that Moyses comaunded to be offred) for a wytnes vnto them. And whan Iesus was entred into Capernaum, there came vnto hym a Centurion, and besought him, sayenge: Master, my seruaunt lyeth sycke at home of the palsy, and is greuously payned, and Iesus sayeth: when I come vnto hym, I wyl heale hym. The Centurion answered, & sayde: Syr, I am not worthy, that thou shouldest come vnder my rofe: but speake the worde only, and my seruaunt shalbe healed. For I also my selfe am a man subiecte to the authorite of another, and haue sodiers vnder me, and I saye to this man go, and he goeth: and to another, come, & he cometh, & to my seruaunt, do this, and he doeth it. When Iesus herde these wordes he merueyled and sayd to them that folowed him: Merely I saye vnto you: I haue not fowde so great fayth in Israell. I say vnto you: that many shal come fro y^e East and Weste, and shal reste wyth Abraham Isaac and Iacob, in the kyngdom of heuen, but the chyldre of the kyngdom shalbe cast out into vtter darknes, ther shalbe wepyng & gnashyng of teeth. And Iesus said vnto the Centurio: Go thy way and as thou beleuest, so be it to the, and his seruaunt was healed in the selfe same houre.

The

The pystles and gospels.

The pistle on the fourth sondaye after the
vtas of the Epiphany. Ro. xiii. B

Brethre, owe nothyng to any man: but this
that ye loue one another: for he that loneth
another, hath fulfilled the law: for these co
maundemētes, thou shalt not commit aduoutry,
thou shalt not kill, thou shalt not steale, thou shalt
not beare false wytnes, thou shalt not luste, and so
forth (yf there be any other commaundement) it is
all comprehended in this sayng namely: Loue thy
neighbour as thy selfe, loue hurtet not his neigh
bour: therfore is loue the fulfilling of the law.

The gospel on the fourth sonday after the
vtas of the Epiphany. The. viii. Chap
ter of Mathewe. C.

And whā he entred into a shyppe, his disciples
folowed him. And behold there arose a great tē
pest in the see, in so much that the shyppe was
couered with waues, but he was a slepe. And hye
Disciples came to him and awoke him sayeng,
Mayster saue, we perissh And he sayeth vnto thē:
why are ye fearfull. O ye of lytle fayth: Then he
arose and rebuked hē wyndes and the see, and ther
folowed a great calme. But the mē meruayled say
enge what maner of man is this that bothe wynd
des and see obeye hym.

The pystle on the fyft sondaye after the
vtas of the Epiphany. The thynde
chapter to the Colossians. B

Brethren

Bethzen, nowe as electe of God, holpe & wel-
beloued, put on tender mercy, kyndnes, hum-
blenes of mynde, mekenes, longe sufferynge,
forbearynge one another, and forguyng one ano-
ther, yf any man haue a quarell agaynst another,
as Christ forgave you euen so do ye, aboue al these
thynges put on loue, which is the bonde of perfyt-
nes, and the peace of God rule in youre hertes to
the whiche peace ye are called in one body, and se
that ye be thankfull. Let the worde of Christe
dwell in you plenteously with al wysedome, teach
and exhorthe your owne selues in Psalmes & Hym-
nes, & spirituall songes, which haue sauoure with
them synngynge with grace in youre hertes to the
Lorde. And what soeuer ye do (in worde or dede)
do al in the name of the Lord Jesu, geyng than-
kes to God the father by hym.

The gospel on the fyft sonday after the
vtas of the Epiphanye, the
xiii. chap. of Mathewe. **D**

Jesus sayd vnto his disciples: The kyngdom
of heuē is lyke vnto a man which sowed good
seede in his fylde, but whyle men slept, his ene-
mye came, & sowed teares amonge the wheat, and
went his waye. But whan he blade was spronge
up and hadde brought forth fruyte, then appea-
red the tares also. So the seruauntes of the house
holder came and sayd vnto hym: Syr dyddest not
thou some good seede in the felde? from whēce then
hath

The Epistles and Gospels.

hath it tares, he sayd vnto the m. The enuious mā hath done thys. The seruantes sayde vnto hym: Wylt thou then that we go, & weede them vp? But he sayd, naye, lest whyle ye gather vp the tares, ye plucke vp also the wheate wyth thē, let both grow together vntyl the haruest, and in tyme of haruest I wyl saye to the reapers, gather ye fyrst the tares, and bynd them together in sheues, to be brent, but gather the wheate into my barn.

The pyple on the sonday after weddyngge goeth out, called Septuagesima. The. i. Epistle to the Coz. the. ix. chap. C.

Brethren, perceyue you not how I they whyche
ronne in a course, ronne all, yet but one recea
ueth the reward, so rōne that ye may optayne
Euery mā that proueth maystryes, abstayneth frō
thynges, & they do it to optayne a crowne that shal
peryshe: but we to obtayne an euerlastyng crowne
I therfor so rōne, not as at an vncertayne thinge,
so syght I not as one that beateth the ayre, but I
tame my body, and byynge hym into subiectiō, lest
by ony meanes it come to passe that whan I haue
preached to other, I my self shulde be caste awaye
Brethren, I wolde not that ye shuld be ignorant
how that oure fathers were all vnder the cloude, &
all passed thorowe the see, and were al baptyled vnder
Moses in the cloude, and in the see, and dyd all
eate of one spirituall meate, and dyd all drynke of
one maner of spirituall drynke, and they dronke
of

of that spirituall roche that folowed them, which roche was Christ.

The gospell on the sondaye after weddyngge goeth out, called Septuagesima. The
xx. chapter of Matthee. A

Jesus sayde vnto his disciples: The kyngdom of heauen is lyke vnto a man that is an housholder, which went out early in the morning, to hyre labourers in to his vyneyarde, and whan the agrement was made wyth the labourers for a peny a daye, he sent them into his vyneyarde: and he wente oute aboute the thyrde houre, and sawe other standynge ydle in the market place, & sayde vnto them. Go ye also in to the vyneyarde, and what soeuer is ryghte, I wyll gyue you, and they wente theyr waye. Agayne he wente oute aboute the fyrst and nynt houre, and dyd lykwyse. And aboute the eleuenth houre he wente out, and found other standynge ydle, and sayde vnto them: Why stande ye here all the daye ydle? They sayde vnto hym: Because noman hath hyred vs. He sayd vnto them: Go ye also into the vyneyarde, and what soeuer is ryght, that shal ye receaue. So whan euen was comme, the lord of the vyneyarde sayd vnto his steward: call the labourers, and gyue them theyr hyre, begynnynge at the last vntyll the fyrst. And whan they dyd come that came aboute the eleuenthe houre, then receyued euery man a peny. But whan the fyrst cam also, they supposed that they

The ppytles and gospels.

they shold haue receyued more, and they lykewyse receyued euery man a peny. And when they had receyued it, they murmured agaynst the good mā of the house, sayinge: These last haue wrought but one houre, and thou haste made them equall vnto vs, which haue borne the burthen and hete of the daye. But he answered vnto one of them, & sayde: Frende, I do the no wronge, dydeste thou not agree with me for a peny? Take that is thyne, & go thy waye, I wyll gyue vnto this laste, as moche as to þe, is it not lawfull for me to do as me lysteth with myn owne goodes? is thyne eye euyll because I am good? so the last shalbe fyrst, and the fyrst shalbe last: for many be called, but fewe be chosen.

The ppytles on the sonday of Sexagesima
the seconde ppytles to the Corinthyans,
and the .xi. chapter. D.

Brethren, suffre fooles gladly, seynge that ye poure selues are wyle, for ye suffre yf a man byrynge you in to bondage, yf a man deuoure yf a man take, yf a man exalte hymselfe, yf a man smyte you on the face, I speake as concernyng rebuke, as though we had ben weyke (in this behalfe) howe be it, wherin so euer any man dare be bolde (I speake foolyshly) I dare be bolde also. They are Chyues, euen so am I. They are Israelytes, euen so am I. They are the sede of Abraham, eue so am I. They are the ministers of Christe (I speake as a foole) I am more. In labours more abundant, in strypes

in Englyshe.

Fol. viii.

strypes aboue measure, in pryson more pleteously,
in dethe oft, of the Jewes fyue tymes receyued I,
every tyme. xl. strypes saue one. Thysle was I
beaten with rodde, I was ones stoned, I suffred
thysle wyppwacke, Nyght and daye haue I ben in
the depth of the see, in iourneyeng often, in ioyper
dyes of myne owne nacion, in ioyperdyes amonge
the Heathen, In peryls in cyties, in peryls in wyl
dernes, in peryls in the see, in peryle amonge false
brethren, in labour and trauaile, in watchynge
often, in hungre, in thurst, in fastynges often, in
colde and in nakednes, belyde the thynges whiche
outwardly happen vnto me. I am combed dayly
and do care for all congregacions. Who is weake,
and I am not weake: Who is offended, & I burne
not: yf I must nedes bolste, I wyll bolste of the thyn
ges that concerne myne infirmities. The god and
father of our lord Iesus Christe, whiche is blessed
for euermore, knoweth that I lye not.

The Gospell on the sondaye of Sexagesima.

The. viii. chapiter of Luke. A.

Man muche people were gathered togyder,
and were comme to Iesus out of all cyties, he
speake by a similitude: The sower wēt out to
sow his seede, and as he sowed, some fell by the way
side, & it was troden vnder fete, & the foules of y
re deuoured it vp, & some fel on stones, & as sone
as it was spronge vp, it wyddred awaye, because
it lacked

The pyssles and gospels.

it lacked moystnes: and some fell amonge thornes,
and the thornes spronge vp with it and choked it.
And some fell on good grounde, and spronge vp, &
bare fruyte an hondred fold. And as he sayd these
thynges, he cryed. He that hath eares to heare, let
hym heare. And his disciples asked hym, sayinge:
What maner of similitude is this, and he sayde:
Unto you it is gyuen to knowe the secretes of the
kyngdome of God, but to other in parables, that
when they se, they sholde not se, and when they
heare, they shold not vnderstande, the parable is
this. The sede is the worde of God, those that are
besyde the waye, are they that heare, and then co-
meth the deuyll, and taketh awaye the worde out
of theyr hartes, lest they shulde beleue and be sa-
ued. They on the stones, are they whych whā they
heare, receyue the word with ioye, and these haue
no rotes, whych for a whyle byleue, and in tyme of
temptacion go away. And that which fell amonge
thornes are they which when they haue hearde,
go forth, and are choked with cares & ryche &
boluptuous lyuynge, and byynge forth no fruyte.
That which fell in the good grounde, are they
which with a good and pure herte heare the word
& kepe it, & byynge forth fruyte thoww patience.

**The pyssle on the sondaye of quinquagesima. The fyrst pyssle to
the Corynthyas, the
xiii. Chapter. A**

Brethre

Brethren, though I spake wyth the tonges of
 men and of aungels, and haue no loue, I am
 euen as soundynge brasse, or as a tynklynge
 cymball. And though I coulde prophesye, and vn-
 derstode al secretes and al knowlege, ye yf I haue
 al sayth, so that I can moue mountaynes oute of
 theyr places, and yet haue no loue, I am nothyng.
 And though I bestowe all my goodes to fede the
 poore, & though I geue my body euen that I bur-
 ned, & yet haue no loue, it profyteth me no thyng
 loue suffreth longe & is curteus, loue enuyeth not
 loue doth not frowardly, swelleth not, dealeth not
 dishonestly, seketh not her owne, is not prouoked
 to angre, thiketh no euil, reioyceth not in inquitie,
 but reioyceth in the trewthe, suffreth al thinge, by-
 leueth al thinges. Hopeth al thinges, endureth al
 thinges. Though that prophesynges that fayle,
 eyther tonges cease, or knowlege banishe awaye,
 yet loue falleth neuer awaye: for oure knowlege is
 vnperfyte, and our prophesyinge is vnperfyt: but
 whan that which is perfyte is comme, than that
 which is vnperfyte shall be done awaye. Whan I
 was a chylde, I spake as a chylde, I understode as
 a chylde, I ymagyned as a chylde: but as soone as
 I was a man, I put awaye al chyldeysnes, nowe
 we se in a glasse euen in a darke spekyng, but than
 shall we se face to face. Nowe I know vnperfytly,
 but than shall I know euen as I am knowen, now
 abydeth fayth hope and loue, euen the thre, but

The Epistles and Gospels.
the chiefe of these is loue.

The gospell on the sonday of quinquagesima.

The. xliii. chapter of Luke. ¶

Jesus toke vnto him the. xii. & sayde vnto the.
Behold, we go vp to Ierusalem, and all shall
be fulfilled that are wyttē by the prophetes,
of the sonne of man for he shall be deliuered vnto
gentyles, and shall be mocked, and despytfully en-
treated, & spetten on: and whā they haue scourged
him, they wyl put him to deth, & the thyrde day shall
he arysie agayn. And they vnderstode none of these
thynges, & this saying was hyd frō them, so þ they
perceyued not the thynges which were spokē. And
it cam to passe, that as he was come nye vnto Je-
rico, a certayn blynd mā sate by the way syde beg-
gynge: & whā he herde the people passe by, he asked
what it ment. And they sayde vnto hym, þ Jesus
of Nazareth went by, & he cryed saying. Jesus the
sone of Dauid haue mercy on me. And they which
went before rebuked hym, because he sholde holde
his peace, but he cryed so moche the more: Thou
sone of Dauid haue mercy on me. And Jesus stode
styl, and cōmaunded him to be brought vnto him:
and whan he was cōme nere, he asked him saying:
What wyll thou that I do vnto the: and he sayde
Lorde that I may receyue my syghte. And Jesus
sayd vnto him. Receyue thy syght thy sayth hath
saued the: and immediatly he receaued his syghte,
and folowed hym praysynge god: and al the people
whan

whan they sawe it, gaue laude to god.

The epistle on asse wensdaye The seconde
chapter of Joel. C.

Our lord sayth, turne you vnto me with all
your hartes, with fastynge, wepyng & mour-
nyng, teare your hertes, and not youre gar-
metes, turne you vnto the lord your god, for he is
gracious and merciful, longe suffringe & of great
compassiō, and redy to pardon wickednes, then no
doubte he also shal turne, and forgeue: & after his
chastenyng he shal let your increace remayne for
meate & drinke offerynges vnto the lord your god.
Blow out the trōpet in Sion, proclaime a fasting
call the congregacion and gather the people toge-
ther: warne the congregacion, gather the Elders,
brynge the chyldren & sucklynges together. Let the
bridegrome come out of his chābre, & the bryd out of
her parlour, let þe p̄cestes & ministre vnto the lord
wepe bytweene þe porche & the aulter, & saye be fauo-
rable o lord be fauorable vnto thy people, let not
thy herytage be brought to such confusiō lest the
hethen be lordes therof wherfore shulde they saye
amonge þe heathē there is now their god. Thā shal þe
lord be gelous ouer his land, and spare his people:
ye, the lord shal answere, and say vnto his peple.
Beholde, I wyl sende you corne, wyne and oyle, so
that ye shall haue plenty of them & I wyl nomore
grieue you ouer to be a reprove amonge the hethen
The gospel on Asse wensd. The. vi. chap. Mat. C.

The pistles and gospels.

Lrist sayd vnto his disciples: whan ye, fast be not sad, as þe ypocrites are, for they disfigure their faces, þat it may appere vnto men how that they fast. Verely I say vnto you, they haue theyr reward. But þe, whā thou fastest, anoynt thy heed, & washe thy face, that it appere not vnto men, howe that thou fastest, but vnto thy father which is in secreete, and thy father which seeth in secret shal rewarde the openly laye not vp for your selues treasure bp on earth, where the ruste and mothe dothe corrupte, and where theues breahe through a stele but lay vp for you treasures in heuē wher neyther ruste, nor mothe doth corrupte, & where theues do not breahe thowowe, nor stele. For where your treasure is there wyl your hert be also.

The Epistle on the fyrst sondaye in lent. The second epistle to the Cor. vi. chapter. A

Brethren, we also as helpers exhorte you, þat ye receyue not the grace of god in vayne, for he saith I haue herd the in þe tyme accepted, & in þe daye of saluaciō haue I socoured þe. Behold now is the accepted tyme, behold now is that day of saluacion, let vs gyue no occasion of euyl, that in our office be found no faute, but in al thinges let vs be haue our selues as the ministers of god: In moche pacience, in afflycciōs, in necessites, in anguishes, in strypes, in prysonmentes, in strifes, in labours, in watchinges, in fastyng, in purenes, in knowleg, in longe suffryng, in kyndnes, in the holy ghost, in loue

loue vnfayned, in the wordes of trewthe, in the power of god, by the armure of righteousnes, of the righthand & on the lesce by honour & dishonour by euill reporte and good reporte, as deceyuers, and yet true, as vnknowen, and yet knowen, as dyeng and beholde, we lyue, as chastened, & not hyllid, as sorowynge, and yet alwaye mery, as pooze, and yet make many ryche, as hauynge nothyng, and yet possellynge al thynges.

The gospell on the fyrst sonday in lent.

The fourth chapter, of Mathewe. A

THē Iesus was ledde away of the spirit into wyldernes, to be tēpted of þe deuyll. And whā he had fasted forty dāies & forty nyghtes, at the last he was an hongred. And whā the tempter came to hym he sayde. If thou be the sonne of God comaunde that these stoness be made bread. But he answered and sayd. It is wyrtē, mā thal not lyue onely by breade, but by euery word that procedeth out of the mouthe of God. Then the deuyll taketh hym vp into the holy cytie & setteth him on a pinnacle of the temple, & sayeth vnto hym. If thou be the sonne of god, cast thy selfe downe headlyng: for it is wyrtē, he shall gyue his aungels charge ouer the, and with theyr handes they shal holde the vp, lest at any tyme thou dashe thy fote agaynst a stone. And Iesus sayde to hym, it is wyrtē agayne. Thou shalt not tempte the lorde thy god. Agayne the deuyll taketh him vp into an excedyng

The Epyttes and Gospels.

hve mountayne, and sheweth hym all the kyngdomes of the world, and the glory of them, and sayeth vnto hym. All these wyl I gyue the, yf thou wyl fal down and worshippe me. Then sayth Iesus vnto him. A voyde sathā, for it is wyttē. Thou shalt worship the lord thy god, & him onely shalt thou serue.

The Epistle on the second sonday in lent.

**The fyrste epistle to the Thessalonians
and the fourth chapter. A**

We beseech you brethren, and exhorthe you by the lord Iesus, that ye encrease more & more, even as ye haue receyued of vs, howe ye oughte to walke and to please god for ye knowe what commaundementes we gaue you by our lord Iesu Christe, for this is the wyl of god even your holynes that ye shuld abstayne from fornicacyō, and that every one of you shulde knowe how to kepe his vessel in holynesse and honour: and not in the lust of concupiscence, as do the hethen, whiche knowe not god: that noman oppresse and defraude his brother in bargaynyng, because the lord is the avenger of al such thynges, as we tolde you before and testified, for god hath not caled vs vnto vncleynes, but vnto holynes in Christ Iesus our lord.

The Gospel on the seconde sonday in lent.

The .xv. chapter of Mathew. C

Iesus went thēs and departed into the costes of Tyre and Sydon. And beholde, a woman of Canaan whych came out of the same costes, and

and cryed vnto hym, sayenge. Haue mercy on me (o
 lord,) thou sonne of Dauid, my doughter is pyte
 ously bered wyth a deuyl. But he answered her no
 thyng at al. And his disciples came and besought
 hym sayenge. Sende her away for she cryeth after
 vs: He answered & sayd. I am not sente, but vnto
 the lost shepe of the hous of Israel. Than she came
 and worshypped hym, sayinge. Lorde helpe me.
 But he answered and sayde. It is not mete to
 taketh chyldrens breed and to cast it to dogges. She
 answered and sayd trewth lord for the dogges eat
 of the crommes which fal fro theyr masters table.
 Than Jesus answered & sayd vnto her. O womā,
 great is thy fayth, be it vnto þe euē as þe wylt. And
 her doughter was made hole euē at þe same tyme.

The Epistle on the thyrde sondaye in lent.

To the Ephesiāns, the. v. chapter. A.

Bethȳe, be ye therfor folowers of god as dere
 chyliden, and walke in loue, even as Chȳst lo
 ued vs, and gaue himsefe for vs, an offryng
 & a sacrifice of a swete sauour to god, as for forni
 cacion & al vncleānes or couetousnes let it not be
 ones named amōg you, as it becōmeth sayntes, or
 fylthynesse, or folysh talkyng, or iesting, which are
 not cōly, but rather gūyng of thankes. For this
 yeknow, þe no hoȳe mōger, eyther vncleane persone
 or couetous persone, which is a worshipper of yma
 ges hath any inheritaunce in the kyngdom of chȳst
 and of god. Let no man deceyue you wyth bayne
 word

The Epytles and gospels.

wordes, for bycause of suche thynges commeth the
wraath of god vpon the chyldren of disobedience.

We not ye therfore companions of them, ye were
somtyme darknes, but now are ye lyght in ꝑ lord,
walke as chyldren of lyght, for ꝑ fruite of ꝑ spiryte
consysteth in all goodnes, ryghteousnes & trewth.

The Gospell on the thyrde sondaye in lent.

The. xi. chapter of Luke. C.

Iesus was castynge out a deuyl and the same
was dem. And whē he had cast out the deuyl
ꝑ dōme spake, & the peple wondred but Some
of them sayd, he casteth out deuyles thorow Belze-
bub, ꝑ chiefe of the deuyl. And other tēpted him &
requered of him a signe from heuen. But he kno-
winge they thoughte sayd vnto the. Euery kyng-
dome deuided agaynst it selfe, is desolate, and one
hous doth fall vpon an other. yf sathan also be de-
uyded agaynst hymselfe, how shall hys kyngdome
endure, bycause ye say, that I cast oute deuyls tho-
row Belzebub, yf I by the helpe of Belzebub caste
out deuyls, by whose helpe do your chyldren caste
them out. Therfore shal they be your iudges But
yf I with the synger of God caste oute deuyls, no
dowte, the kyngdome of God is comine vpon you
whan a stronge man armed watcheth his house,
the thynges ꝑ he possedeth are in peace, but whan
a stronger than he commeth vpon hym, and ouer-
commeth hym, he taketh from him al his harneys,
wherin he trusted, & deuyledeth his goodes. He that
is

is not with me, is agaynst me, & he that gathereth
not with me, scattereth abroad. Whan the viciene
spirite is gone out of a man, he walketh throughe
dye places sekynge rest, & whā he findeth none, he
saith I wyl returne agayne vnto my hous whēs I
came oute, & whā he cometh, he fyndeth it swept &
garnished, thā goth he & taketh to him seven other
spirites worse thā him selfe, & they entre in, & dwel
there: & the ende of þ mā is worse thā þ beginning.
And it fortuneth that as he spake these thynges a
certayne womon of the cōpany lyfte vp her voyce,
and sayde vnto hym: Happy is the wombe that ba-
re the, and the pappes whych gaue the sucke. But
he sayde: Yee happy are they that heare the worde
of God and kepe it.

The epistle on mydlent sondaye. The fourth
chap. to the Galathians, C. i

Brethren, it is wyrtten, that Abraham had. ii.
sonnes, the one by a bonde mayd, the other by
a fre woman, yee & he which was borne of the
bond womā was borne after þ fleshe, but he which
was of þ fre woman, was borne by promys whych
thynges are spokē by an allegory for these are two
testamētes, þ one frō þ moūt Sina, which gedreth
vnto bondage, which is Agar, for mounte Sina is
Agar in Arabia, & bordreth vpo the cytie whych is
now called Ierusalē & is in bōdage w her chyldrē.
But Ierusalem which is aboue, is free, whych is
the mother of vs all. For it is wyrttet. Reioyse
thou

The Epistles and gospels.

thou baren that bearest no chyldren breake for the
and crye thou that trauaylest not for the desolate
hath many mo chyldren than she whyche hath an
husbande Brethren we are after Isaac the chyldre
of promesse, but as than he that was borne after
the fleshe, persecuted him that was borne after the
spirite. Euen so is it now, neuerthelesse, what
sayeth the scripture, put away the bonde woman
and her sonne, for the sonne of the bonde woman,
shall not be heyr wyth þe sonne of the fre woman.
So than brethren, we are not chyldren of the bonde
woman but of the fre woman.

The gosp. on mydlēt sond. þ. vi. chap. of John. 3

Jesus wente hys waye ouer the see of Galile,
which is the see of Tiberias, and a great mul
titude folowed him, bycause they sawe his mi
racles whych he dyd on them that were dysseased.
And Jesus went bp into a mountayne, and there
he sate wyth his dysciples, and Easter a feaste of þe
Jewes was nye. When Jesus then lyfte bp hys
eyes, and saw a great company come vnto hym, he
sayeth vnto Philip: Whence shall we bye breade
that these may eate. Thys he sayde to proue hym,
for he hymselfe knewe what he wolde do. Philip
answered hym: Two hondred peny worth of bread
are not sufficient for them, that euerye man maye
take a lyttell. One of his dysciples Andrewe Sy
mon Peters brother sayth vnto hym: There is a
ladde here, whych hath fyue barly loues, and two
fyllyes,

fythes, but what is that amonge so many? And
Jesus sayd: Make the people sytte downe. There
was moche grasse in that place, so the men sate
downe, in nombze aboute fyue thousande. And Je-
sus toke the breade, and when he had gyuen than-
kes, he gaue to the disciples, and the dysciples to
them that were set downe. And lykewyse of the
fythes, as moch as they wolde. When they had
eaten ynough, he saith vnto his dysciples: Gather
vp the broken meate whych remayneth, that no-
thyng be lost. And they gathered it together, & fyl-
led. xii. baskets with the broke meate, of þe fyue bar-
ly loues, whych broken meate remayned vnto the þe
had eatē. Than those men whā they had sene þe mi-
racle that Jesus dyd, sayde. This is of a trouth þe
same prophete that shulde come into the worlde.

The epytyle on passyon sondaye. The. ix.

chap. to the Hebrewes. C.

Bethrē, Christ beyng an hye prest of good thin-
ges to come, cam by a greater & a more perfyt
tabernacle, not made wyth hādes, þe is to say
not of this byldynge, neyther by the bloode of go-
tes & calues, but by hys owne blode, he entred in
ones into þe holy place, & soude eternal red. ption.
For yf the blode of orē & of gotes, & þe ashes of a rō-
ge cow whā it was sprekled, purifyeth þe vnclene,
as touchynge the purifyeng of þe fleshe. How moch
more shall the blode of Chyste (whych thozow the
eternall spirite, oūred hym selfe wythout spotte to
God)

The Pytels and gospels

god (pouge your cōsciēces frō dead workes, for to serue þe lyuing god. And for this cause is he the mediator of þe newe testamēte, þe thozow deth whych chaunced for the redemptiō of those trāsgressiōs þe were vnder the first testamēt, they which are called myght receyue the promesse of eternal inheritaunce

The gosp. on pas. sond. The. viii. chap. of Ihon. f.

Jesus sayd vnto the cōpanye of þe Jewes & the hye prestes: whych of you rebuketh me of synne, yf I saye the trouthe, why do not ye beleue me. He that is of god heareth goddes wordes, ye therfore heare thē not, because ye are not of god. Then answered the Jewes and sayde vnto hym: Saye we not wel, that thou arte a Samaritane, and haste the deuell, Iesus answered: I haue not the deuell, but I honoure my father, and ye haue dyshonored me, I seke not myne owne prayse there is one that seketh and iudgeth. Werely verely, I saye vnto you, yf a man kepe my sayenge, he shal neuer se deth. Then sayde the Jewes vnto hym: now knowe we that thou haste the deuyll. Abraham is deed, and the Prophetes, and thou sayeste, yf a mā kepe my sayeng, he shal neuer taste of deth arte thou greater thē our father Abrahā, whych is dead, and the prophetes are dead. Whom makest þe thy selfe? Iesus answered: If I honour my selfe my honoure is nothyng, it is my father that honoureth me, whych ye saye, is your God, & yet haue ye not knowen him, but I knowe him: and yf I saye

I knowe

I knowe him not, I shall be a lyer, lyke vnto you, but I knew hym, and kepe hys sayenge: youre father Abraham was glad to se my day, and he sawe it, and reioysed. Than sayd the Jewes vnto hym. Thou arte not yet fyfty yere olde, and hast thou sene Abraham? Iesus sayd vnto them. Verely verely I say vnto you, yer Abraham was borne, I am. The toke they by stones to cast at him, but Iesus byd hym selfe, and went out of the temple.

The Epytyle on Palme sondaye.

The seconde chap. to the
Philippians. A.

Brethren, let the same mynde by in you, that was also in Chryste Iesu. Whych whan he was in the shape of God, thoughte it not robbery to be equall wyth God. Neuerthelesse he made hymselfe of no reputacyon taking on him the shape of a seruaunt, and became lyke vnto me, and was founde in his apparell as a man, he humbled hym selfe, and became obedient vnto the death euen the death of the crosse. Wherefore God also hath exalted hym on hye, and gyuen hym a name which is aboue all names, that in the name of Iesus euery knee shuld bow both of thynges in heaue, and thynges in erth, & thynges vnder the erth, and that all tonges shuld cofesse, that Iesus chryst is the lorde, vnto the prayse of God the father.

The passion on palme sonday. the. xxvi.

chapiter of Matthy. A.

Iesus

The epytles and gospels.

Jesus sayd vnto his disciples, ye knowe that
after two dayes shalbe Easter, and the sonne
of man shalbe delyuered ouer to be crucified.
Thā assembled together the chiefe prestes, and the
Scribes, and the elders of the people vnto the pa-
lacy of the hyghe preeste, whiche was called Cay-
phas and helde a counsaile, that they myght take
Jesus by subtylie, and kyll hym, but they sayde
not on the holy daye, lest there be anye vproure a-
monge the people. When Jesus was in Bethanie
in the house of Simon the lypper, there came vn-
to him a woman hauyng an Alabaster bore of pre-
cious oyntment, and powred it on his heade as he
sate at the bourde. Whē hys disciples sawe it, they
had indignacion, sayenge: What nedeth this wast?
this oyntmente myght haue ben solde and gyuen
to the poore. When Jesus vnderstode that, he sayde
to them: Why trouble ye the woman? She hath
wrought a good worke vpon me, for ye haue poore
folke alwayes with you, but me shall ye not haue
alwayes. And in that she casted this oyntmēte on
my body, she dyd it to bury me wythall. Verely I
saye vnto you, where soeuer this Gospell shall be
preached throughout all the world, there shall also
this that she hath done, be tolde for a memoriall of
her. Thē one of the twelue, called Judas Iscarioth
wente vnto the chiefe prestes, and sayd: what wyll
ye geue me, and I wyll delyuer him vnto you, and
they appoynted vnto him thyrty peces of syluer, &
front

At that tyme, he sought oportunitie to betray him
 The fyrst daye of swete breade, the dysciples came
 to Iesus, sayeng vnto hym, where wylt thou that
 we prepare for the, to eate the Paschall lambe?
 And he sayde: go into the cytie, vnto suche a man,
 and saye vnto him: The mayster saith, my tyme
 is at hande, I wyl kepe myne Easter at thy house
 wth my disciples. And the disciples dyd as Iesus
 had appoynted them, and made readye the Easter
 lambe. When the euen was come, he sate downe
 wth the twelue. And as they dyd eate, he said: Ve-
 rely I saye vnto you, that one of you shall betraye
 me. And they were excedynge sorowful, and be-
 gan euery one of them to saye vnto hym, is it I?
 Lorde. He answered, and sayde: He that depeth
 hys hande wth me in the dyshe, the same shal be-
 traye me. The sonne of man goth as it is wyrt-
 ten of hym, but wo be to that man by whome the
 sonne of man shal be betrayed. It had ben good
 for that man, yf he had neuer ben borne. Then Ju-
 das which betrayed him, answered and said: May-
 ster, is it I? He sayd to him, thou hast said. As they
 dyd eate, Iesus toke breade, and gaue thankes,
 brake it, and gaue it to the disciples, & sayd: Take,
 eate, this is my body. And he toke the cup, & than-
 ked, and gaue it them, sayenge: Drynke of it euery
 one, for this is my bloude of the newe testamente,
 that shal be shed for many, for the remission of syn-
 nes. I saye vnto you: I wyl not drynke hēce forth
 of

The epytles and gospels.

of this frute of the vinetree, vntyll that daye, wher
I shall drynke it new with you in my fathers king
dome. And when they had sayde grace, they wente
oute into mounte Olyuete. Then sayde Iesus vn
to them: all ye shall be offended by me this nyght.
For it is wyttē: I wyl smyte the shepherde, & the
shepe of the flocke shalbe scattered abroade. But
after I am risen agayne, I wyl go before you in
to Galile. Peter answered, and sayde vnto hym:
thoughe all men be offended by the, yet wyl I ne
uer be offended. Iesus sayde vnto hym: Verely I
saye vnto the, that this same nyght before y couche
crowe, thou shalte denye me thryse. Peter sayde vn
to hym: yf I sholde dye wyth the, yet wyl I not de
nye the. Lykewyse also sayde all the disciples.
Then came Iesus wyth them vnto a farme place,
whych is called Bethsemane, & sayd vnto the disci
ples, syt ye here whyle I go and praye yonder, & he
toke with him Peter, & the twoo sones of Zebede,
and beganne to waxe sorowfull, and heauy: Then
sayde Iesus vnto them, my soule is heuy euen vn
to the death, tary ye here and watch with me. And
he wente a lytel farther, and fell flatte on his face
and prayed sayenge. O my father yf it be possyble,
let this cuppe passe from me, neuerthelesse, not as
I wyl, but as thou wylt, and he came vnto y disci
ples, and founde them a slepe, and sayde to Peter.
What coulde ye not watche wyth me, one houre,
watche and pray, that ye entre not in to tēptaciō,

the spirite is wyllynge, but the fleshe is weyke. He went away ones agayn and prayed, sayng. O my father, yf this cup may not passe awaye from me, except I drynke of it, thy wyll be fulfilled, and he came and founde them a slepe agayne, for theyre eyes were heuy, and he left them and went agayne and prayed the thyrde tyme, saying the same wordes. Then came he to his disciples, and sayde vnto them. Slepe on now & take your reste, beholde the houre is at hande, and the sone of mā betrayed into the handes of synners. Wyle let vs be goyng, beholde, he is at hand that doth betray me. Whyle he yet spake, loo Judas one of the nombre of the twelue came, & with him a great multitude, with swerdes and stauers, set fro the chiefe prestes and elders of the people. But he that betrayed hym had gyuen them a token, sayinge: who soeuer I kysse, that same is he, holde hym faste. And forth with al he came to Iesus, and sayde. Hail mayster, and kysed hym. And Iesus sayd vnto hym, frend, wherefore art thou come? Then came they and layd handes on Iesus, and toke hym. And beholde, one of them which were w Iesus, stretched out his hand and drew his sword, and stroke a seruaunt of the hye preest, and smote of his eare. Then sayd Iesus vnto hym, put vp thy sword into his sheathe for all that laye hand on the sword, shal peryshe with the sword, thynkest thou that I can not now pray to my father, and he shall gyue me euen now mo the.

The p̄lles and gospels.

..xii. legyons of aungets, but how then shold þ scrip-
tures be fulfylled, soz so must it be. The same tyme
sayd Iesus to the multytude ye be come oute as it
were vnto a thefe, with swerdes and staues soz to
take me, I late dayly teachynge in the temple a-
mong you, and ye take me not. All this was done
that the scriptures of the prophetes myght be ful-
fylled. Then al the discipels forsoke hym, and fled.
And they toke Iesus and ledde hym to Cayphas
the hye preste, where the scribes & the elders were
assembled. And Peter folowed him a faire of, vnto
the hye prestes place, and went and sate with the
seruauntes, to se the ende. The chese prestes & the
elders, and all the counsell, sought false wytnes a-
gaynste Iesus, soz to put him to death, but found
none, in so moche, that when many false wytnesses
came, yet founde they none. At the laste came two
false wytnesses, and sayde. This selowe sayd, I can
destrope the temple of god, and buylde it agayne in
iii. dayes. And the chese preest arose, and sayd vnto
him, answerest thou nothing? How is it that these
beare wytnes agaynst the? But Iesus helde his
peace. And the chese preest answered and sayde to
hym. I charge the in the name of the lyuynge god
that thou tel vs whether thou be Christ the sone of
god. Iesus sayde to hym, thou hast sayd. Neuerthe-
les I say vnto you, hereafter shal ye se the sonne of
mā sittynge on the right hand of power and come
in the cloudes of the skye. Then the hye preest rent
his

his clothes, sayinge. He hath spoken blasphemye
what nede we any mo witnesses. Beholde now, ye
haue herde thys blasphemy what thynke ye? They
answered and sayde, he is worthy to dye. The spete
they in his face, and buffetted him with fistes. And
other smote hym wyth the palme of theyr handes
on the face, sayinge, tell vs thou Christe, who is he
that smote the Peter late wythout in the palays,
and a damsel came to hym, sainge. Thou also wast
with Iesus of Galyle, but he denyed before them
all, sayinge: I wote not what thou sayest. When he
was gone out into the porche, an other wench saw
him, and sayd vnto the that were there, this felow
was also with Iesus of Nazareth. And agayne he
denyed with an othe, that he knewe not the man.
And after a whyle came vnto hym, they that stode
by, and sayde vnto Peter, surely thou arte euē one
of them, for thy speche be wraythe the. Then
began he to curse, and to sweare, that he knewe not
the man, and immediatly the cocke crewe: And Pe-
ter remembred the wordes of Iesu, which sayde vnto
hym, before the cocke crow, thou shalt denye me
thryse, and went out at the doores, & wept bitterly.
When the mornynge was come, al the chiefe prestes
and the elders of the people, held a counsel agaynste
Iesu, to put him to deth, and brought him bound,
and deliuered hym vnto Pōcius Pylate the de-
btye. Then Judas whych betrayed hym, saw that
he was condempned, he repented himself, & brought

The Epistles and gospels.

agayne the. xiii. plates of syluer to the hye prestes and elders, sayinge. I haue synned betrayeng the innocent bloud. And they said, what is that to vs, se thou to that. And he caste downe þe syluer plates in the temple and departed, & went and hong hym selfe, & the chiefe prestes toke the syluer plates and sayd. It is not lawfull for to put the into the treasure, because it is þe pryce of bloude. And they toke counsel, and bought with them a pottes felde, to bury straungers in, wherfore the feld is called the felde of bloud vnto this daye. Then was fulfilled that whiche was spoken by Jeremy the prophete sayinge: and they toke. xiii. syluer plates, the pryce of hym that was valued, whome they boughte of the chyldren of Israell, and they gaue them for the potters felde, as the lord appoynted me. Jesus stode before the debyte, and the debyte axed hym, sayinge. Arte thou the kynge of the Jewes? Jesus sayd vnto him: Thou sayst, & when he was accused of the chiefe prestes & elders, he answered nothinge. The said Pylate vnto hym, hearest thou not how many thynges they laye agaynst the. And he answered to hym neuer a word, in so muche that the debyte maruayled greatly. At that tyme the debyte was wonte to deliuer vnto the people a prysoner, whome they wold desyre. He had than a notable prysoner, called Barrabas, and when they were gathered togyther, Pylate sayd vnto them. Whether wyl ye that I gyue lose vnto you Barrabas, or Je
sus

whiche is called Chylt: for he knew wel, that
 for enyue they had delyuered hym. When he was
 set downe to gyue iudgement, his wyfe sent to hym
 sayinge. Haue thou nothyng to do with that iust
 man, for I haue suffred many thynges this day in
 ademe aboute hym. But the chief preestes and el-
 ders had perswaded the people, that they shuld are-
 Barrabas, and shold destroye Iesus. Then the de-
 byte answered and sayde vnto them. Whether of
 the twayne wyl ye that I let lose vnto you. And
 they sayde Barrabas. Pylate sayd vnto them.
 What shal ye do then with Iesus, which is called
 Chylt? They al sayde to hym let hym be crucified.
 The said the debyte. What euil hath he done? And
 they cryed the more sayng, let hym be crucified.
 When Pylate saw that he preuayled nothing, but
 that more busynes was made, he toke water, and
 washed his handes before the people, sayinge. I
 am innocent of the bloud of this iuste perone, and
 that ye shal se. Then answered all the people, and
 sayde. His bloude be on vs, and on our chyldren.
 Than let he Barrabas lose vnto them, & scourged
 Iesus and delyuered hym to be crucified. Than
 the soldpours of the debyte, toke Iesus in to the
 common halle, and gathered vnto hym all the com-
 any, and they strypped him, and put on him a pur-
 ple roobe, and platted a crown of thornes, and put
 it on hys head, and a reede in hys ryght hand, and
 bowed theyr knees before hym and mocked hym,
 sayinge

The Epistles and Gospels.

sayinge. Hail kyng of the Jewes, and spytte vpon hym, and toke the rede and smote hym on the heed. And when they had mocked hym, they toke the robe of hym agayne, and put his owne raymet on hym, and led hym awaye to crucyfy hym. And as they came out, they founde a man of Cyren, named Symon, hym they cōpelled to beare his crosse. And when they came vnto the place, called Golgatha, that, is to say, a place of deed mē's sculles, they gaue him vineiger to drinke, mengled with gall, & whē he had tasted therof, he wold not drinke. When they had crucyfyed hi, they parted hys garmētes, and dyd cast lottes: to fulfyl that was spoken by ꝑ prophete. They deuýded my garmentes amonge them, & vpon my vesture dyd cast lottes. And they sate and watched him there, and they set vp ouer hys heed, the cause of his dethe wyte. This is Iesus the kyng of the Jewes. And there were two theues crucyfyed with him, one on the ryght hād, and an other on the left. They that passed by, reuyled hym waggyng theyr heedes, and sayinge. Thou that destroyest the temple of god, and buýdest it in. iij. dayes, saue thyselfe, yf thou be ꝑ some of god, come downe from the crosse. A yke wyse also the hye pcestes mockyng hym with the scribes & elders sayde. He saued other, hymselfe he can not saue, yf he be the kyng of Israell, let him now come downe from the crosse, and we wyl beleue him, he trusted in god, let hym deliuer him now, yf he wil haue

haue hym, for he sayde, I am the sone of god. That
 same also the theues whyche were crucityed wth
 hym, cast in his teeth. Fro the syxt hour was ther
 darknes ouer al the lande vnto the nyynth houre.
 And about the .ix. hour, Iesus cryed with a loude
 voyce, sayng. Eli Eli Lamasabathani. That is
 to say, my god, my god, why hast thou forsaken me.
 Some of them that stode ther, whē they herd that,
 sayde. Thys man calleth for Helias, & prayte way
 one of them ranne and toke a sponge, and fylled it
 full of vyneiger, and put it on a rede, & gaue hym
 to drynke. Other sayde, let be, let vs se whether he
 has wyll come & delyuer hym. Iesus cryed agayn
 with a loude voyce, and yelded vp the gooste. And
 behold, the bayle of the temple dyd rente in twayn
 from the toppe, to the bottome, and the earth dyd
 quake & the stones dyd rent, and graues dyd ope
 and the bodyes of many saintes which slept, arose
 and came out of the graues after his resurreccio,
 and cam into the holy cyty, & appered vnto many.
 Whē the Sēturion and they that were with him
 watchynge Iesus, sawe the earth quake and those
 thynges whyche happened, they feared greatlye
 sayng, of a suerty this was y^e sone of god. And w^o
 men were there, beholdyng hym a farre of, whyche
 folowed Iesus fro Galyle, ministring vnto him.
 Amonge whych was Mary Magdalene, & Mary
 the mother of James and Ioses, and the mother
 of zebedes chyl dren, When the euen was come
 ther

The Epistles and gospels.

there came a ryche man of Aromathia named Joseph, whych also was Iesus disciple. He wente to Pylate and begged the body of Iesus. The Pylate commaunded the body to be deliuered, & Joseph toke the body, and wrapped it in a clene lynnē clothe, and put it in his newe tombe, whych he had hewen out euē in the rock, and rolled a great stone at the doze of y sepulchre, and departed. And there was Marymagdalene and y other Mary sitting ouer agaynst the sepulchre.

The Gospel on Palme sondaye.

The next daye that foloweth the daye of prepa-
ryng the hye prestes and phariseys got them-
selves to Pylate and sayde. Syr we remēbre
that this dyscepuer sayde whyle he was yet a lyue
After. iiii. dayes I wyll aryse agayne. Commaund
therfore y sepulchre be made sure vntyl the thyrde
day, leest peraduenture his disciples come and stele
hym away, and say vnto the people he is rysen frō
deth & the laste erroure shal be worse then the first.
Pylate sayd vnto them. Take watchemen. go and
make it as sure as ye can. And they wēt & made y
sepulcre sure wyth watchemen, and sealed y stone

The passion on good frydaye. The. xviii.

chapiter of Iohn. 3

Iesus went forth with his disciples ouer y
broke Cedron, where was a garden, into
whych he entred with his disciples, Judas
also, whiche betrayed hym knew the place for Je-
sus

his oftē tymes resorted thither with his disciples.
 Judas then after he had receyued a bande of men,
 and mynisters of the hye prestes & pharisees, came
 thither with lanternes and fyrebrōdes, & weapēs
 Then Iesus knowyng al thynges that shuld come
 on him, went forth and sayde vnto them: Whome
 seke ye? They answered hym, Iesus of Nazareth.
 Iesus sayd vnto them: I am he, Judas also which
 betrayed hym, stode wyth thē, but as soone as he
 had sayd vnto them, I am he, they went backwardes,
 and fell to the ground. And he asked them a-
 gayne. Whom seke ye? They sayde, Iesus of Naza-
 reth. Iesus answered, I sayde vnto you, I am he,
 yf ye seke me, let these go theyr way, that þe sayinge
 myght be fulfylled which he spake: Of thē whyche
 thou gauest me, haue I not lost one. Then Symō
 Peter hauyng a swerde, drew it, and smote þe hye
 prestes seruaunte, and cut of his ryght eare. The
 seruautes name was Malchus. Therfore sayde
 Iesus vnto Peter, put bp thy swerd in to þe she-
 thell I not drynke of the cup which my father hath
 gyuen me? Thā the cōpany, & the captayne, & mini-
 sters of the Jewes, toke Iesus & boude him, & lede
 hi away to Anna fyrst, for he was fatherlaw vnto
 Cayphas, which was the hye prest that same yere.
 Cayphas was he whyche gaue counsell to the Jew-
 es, that it was expediente that one man sholde
 dye for the people. And Symon Peter folowed Je-
 sus, and so dyd an other disciple, that disciple was
 known

The epytles and gospels.

known vnto the hye preeste, and went in with Ie-
sus into the palays of the hye preeste, but Peter
stode at the doze withoute. Then wente oute the
other dysciple, whiche was known vnto the hye
preeste, and spake to the damsel that kepte the doze,
and brought in Peter. Than sayde the dāsell that
kepte the doze vnto Peter: Arte thou not also one
of this mannes disciples? He sayd, I am not. The
seruautes and the ministers stode there, whyche
had made a fyre of coles, for it was colde, and they
warmed them selues. Peter also stode amonge
them, and warmed hym. The hye preeste then ased
Jesus of his disciples, and of his doctrine. Jesus
answered him: I spake opely in the worlde, I euer
taught in the synagoge, and in the temple, whe-
ther all the Jewes dyd resorte, and in secrete haue
I sayde nothyng. Why asest thou me? Are there
which hearde me, what I haue sayde vnto them.
Beholde they can tell what I sayde. When he had
thus spoken, one of the mynisters whych stode by,
smote Jesus on the face, sayenge: Answerest thou
the hye preeste so? Jesus answered hym: yf I haue
euell spoken, heare wytnes of the euyll, but yf I
haue well spoken, why smyttest thou me? And
Annas sente hym bounde vnto Cayphas the hye
preeste. Symon Peter stode & warmed hymselfe.
And they sayde vnto hym, arte not thou also one
of his disciples? He denyed it, and sayd: I am not.
One of the seruautes of the hye preestes his cosyn
whose

whose care Peter smote of, sayde vnto hym: Dyd
not I se the in þe garden with him? Peeter denyed
it agayne, and immediatly the cocke crewe. Than
ledde they Iesus from Cayphas, in to the hall of
iudgement. It was in the moornyng, & they them
selues went not into the iudgement hal, lest they
shulde be despyled, but that they myghte eat the
paschall lambe. Pylate than went out vnto them
and sayde: What accusacion brynge ye agaynst
this man? They answered, and sayd vnto hym: yf
he were not an euyll doer, we wolde not haue de-
lyuered hym vnto the. Then sayde Pylate vnto
them: take ye hym, and iudge hym after your own
law. Than the Jewes sayde vnto hym: It is not
lawfull for vs to put any man to death. That the
wordes of Iesus myghte be fulfilled, whyche he
spake signifyenge what death he shoulde dye. Than
Pylate entred in to the iudgemente hall agayne,
and called Iesus, and sayde vnto hym: Arise thou
the kynge of the Jewes? Iesus answered: Sayste
thou that of thy selfe, or dyd other tell it the of me?
Pylate answered: Am I a Jewe? Thyne owne
nacion and hys preestes haue delyuered the vnto
me. What haste thou done? Iesus answered: My
kyngdome is not of this worlde, yf my kyngdome
were of this world, than wolde my mynisters sure-
ly fyghte, that I shoulde not be delyuered vnto the
Jewes, but nowe is my kyngdome not fro hence.
Than Pylate sayde vnto hym: So arte thou
then a

The Epytles and gospels.

then a kynge? Than Iesus answered: Thou sayst that I am a kynge. For this cause was I borne, and for this cause came I vnto the worlde, that I sholde beare wytnes vnto the trouthe, and all that are of the trouthe, heare my voyce. Pylate sayde vnto hym: what thinge is trouthe? And whan he had sayd this, he wente out agayne vnto þe Jewes, and sayde vnto them: I fynde in hym no cause at all, ye haue a custome, that I sholde deliuer you one lose at Easter. Wyl ye that I lose vnto you the kynge of the Jewes? Than cryed they all agayne, sayenge. Not him, but Barrabam, Barrabas was a murtherer. Than Pylate toke Iesus, and scourged him, and the souldpoures wounde a crowne of thornes, and put it on his heade. And they dyd on hym a purple garmente, and sayde: haile kynge of the Jewes, and they smote hym on the face. Pylate wente forth agayne, and sayde vnto them: Beholde I bynge hym forth to you, that ye may knowe that I fynde no faulte in hym, Than came Iesus forth: wearynge a crowne of thorne, and a roobe of purple. And Pylate sayde vnto them: beholde the man. Whan the hye prestes and mynysters sawe hym, they cryed, sayinge: Crucifye hym, crucifye hym. Pylate sayde vnto them: Take ye hym, and crucifye hym, for I fynde no cause in hym. The Jewes answered him: We haue a lawe, and by oure lawe he oughte to dye, bycause he made hym selfe the sonne of God.

When

in Englyshe.

Folo. rrii.

Pylate hearde that sayenge, he was the more a-
fraid, and wente agayne in to the iudgemente
hall, and sayde vnto Iesus: Whence arte thou?
But Iesus gaue hym none answer. Then Pyla-
te sayde vnto hym: speakest thou not vnto me?
Knowest thou not, that I haue power to crucifie
the, and haue power to loose the? Iesus answe-
red. Thou couldeste haue no power at all agaynste
me, excepte it were gyuen the from aboue. Ther-
fore he that deliuered me vnto the, is more in syn-
ne. And from hensforth soughte Pylate meanes to
loose hym. But the Jewes cryed, sayenge: yf thou
let hym go, thou arte not Cesars frende. For who
soeuer maketh hymselfe a kyng, is agaynste Ce-
sar. Whan Pylate herde that sayenge, he brought
Iesus forth, and sate downe to gyue sentence,
in a place cal ed the pauement. but in Hebrue ton-
ge Gabbatha. It was the Saboth euen, whyche
is leth in the Easter feast, and aboute the syrte
houre. And he sayde vnto the Jewes: beholde
youre kyng. They cryed, away wyth hym, away
wyth hym, crucifye hym. Pylate sayde vnto
them: Will I crucifye youre kyng? The hye prie-
stes answered: We haue no kyng but Cesar. Then
deliuered he hym vnto them, to be crucified.
And they toke Iesus, and ledde hym away. And
he bare his crosse, and wente forth into a place, cal-
led the place of dead mens sculles, whyche is na-
med in Hebrue Golgata, where they crucified
hym

The Epistles and Gospels.

hym: and two other with him, on eyther syde one; and Iesus in the myddes. And Pylate wrote thys tytyle, and put it on the crosse. The wrytynge was: Iesus of Nazareth kynge of the Jewes. Thys tytyle red many of the Jewes. For the place where Iesus was crucified, was nye to the cytie. And it was wryten in Hebrue, Greke, and Latyn. Than sayde the hie prestes of y Jewes to Pylate: Wryte not kynge of the Jewes, but that he sayde: I am kynge of the Jewes. Pylate answered: What I haue wrytten, that haue I wrytten. Than the souldyours, whan they had crucified Iesus, toke his garmentes and made foure partes, to euerye souldyours a parte, and also his cote. The cote was without seame, wrought vpon through oute. And they sayde amonge them selues, let vs not deuyde it, but caste lottes who shall haue it. That the scripture myghte be fulfilled: whyche sayeth: They parted my raimente amonge them, and on my cote dyd caste lottes. And the souldyours dyd such thynges in dede. There stode by the crosse of Iesus, his mother, and his mothers syster, Mary the wyfe of Cleophas and Mary Magdaleyne. Whan Iesus saw his mother, and the disciple standynge whom he loued, he sayde vnto hys mother: Woman behold thy sonne. Than sayde he vnto the disciple, beholde thy mother, and frome that houre the disciple toke her for hys owne. And after that, whan Iesus perceyued that all thynges were performed

Iourned, that the scripture might be fulfilled, he
 sayde: I thurst. There stode a vessel full of vyney-
 ger by, and they fylled a sponge with vyneyger, &
 woude it aboute wyth ylope, & put it to his mouth.
 As sone as Iesus had receyued of the vyneyger, he
 sayd: It is finished, and bowed his head, and gaue
 up the gooste. The Jewes than bycause it was the
 preparynge of the Saboth, that the bodyes shoulde
 not remayne vpon the crosse on the Sabath daye
 (for that Saboth daye was an hye day) besoughte
 Pylate that they legges might be broke, and that
 they myght be taken downe. Then came the soldy-
 ours & brake y legges of the fyrst, and of the other
 whych was crucified wyth Iesus, but whan they
 came to Iesus, and saw that he was dead alreedy,
 they brake not his legges, but one of y souldyours
 wyth a spere, thurst him into the syde, and forthe
 with came there out bloud and water. And he that
 sawe it bare recorde, and his recorde is trewe, and
 he knoweth that he sayth true, that ye myghte be-
 lieue also. These thynges were done, that the scrip-
 ture shoulde be fulfilled, ye shal not breake a bone of
 hym. And agayn an other scripture sayeth. They
 shall loke on hym, whom they persed.

The Gospell on good frydaye.

After thys Ioseph of Aromathia (whiche was
 a disciple of Iesus: but secretly for feare of the
 Jewes) besought Pylate, that he myghte take
 downe the body of Iesus. And Pylate gaue hym
 licence

The Epytles and gospels.

licence (he came therfore, & toke the body of Iesus)
And there came also Nicodemus (whych at the be-
gynnyng came to Iesus by nyght) and brought
of myrrre & aloes myngled together, about an hun-
dred pounde wayght. Then toke they the body of Je-
su, & wounde it in lynnē clothes wyth the odoures
as the maner of the Jewes is to bury. And in the
place where he was crucifyed, there was a garden,
and in the garden a new sepulchre, wherein was ne-
uer man layd. There layde they Iesus therfore, be-
cause of the preparyng of the Saboth of the Jew-
es, for the sepulchre was nye at hande.

The epytyle on Easter daye, the. i. ep' tle
to the Corinthians the. v. chap. C

Brethren, pource the olde leuē, that ye may be
new dowe, as ye ar swete breade. For Chryste
our Easter lambe is offred bp for vs. Therfo-
re let vs kepe holy day, not with olde leuē, neyther
with the leuen of maliciousnes & wychednes, but
wyth the swete bread of purenes and truthe.

The gol. on Easter day, the. xvi. cha. of Mar. 3

Mary magdalene, and Mary Jacobi and Sa-
lome, bought swete odours, that they might
come and anoynte Iesus. And erly in the
mornynge the fyrste day of the Saboth daye, they
came to the sepulchre whā the sonne was risen,
they sayde one to an other. Who shall roll vs away
the stone from the doore of the sepulchre? And whā
they looked, they sawe howe the stone was rolled
away.

why, for it was a very great one, And they wēt in
to þe sepulchre, & saw a yong mā lytting on þe right
syde, clothed in a long whyt garmēt, and they wer
abashed. And he sayde vnto them: be not afrayde,
ye seke Iesus of Nazareth, which was crucyfyed.
He is rysen, he is not here, behold the place where
they put hym, but go your waye, and tell his disci-
ples, and Peter, he wyll go before you into Galyle,
there shall ye se hym as he sayd vnto you.

The Epistle on the monday in the Easter weke.

The .i. chapter of the Actes of the Apostles. ¶

Peter stode bp amonge the people, and sayde
vnto them: ye knowe well that Iesus Christ
was preached throughout all Iury, and be-
gan in Galyle after the baptyisme which Iho prea-
ched, howe God had anoynted Iesus of Nazareth
with the holy ghoſte, and with power. whiche Je-
sus went aboute doyng good, and healyng al that
were oppreſſed of the deuyls. For God was with
hym, and we are wytnesses of al thynges, whiche
he dyd in the lande of the Jewes, and at Jerusa-
lem, whom they slewe, and honged on tree, him god
rayſed vp the thyrde daye, and ſhewed hym open-
lye, not to all the people, but vnto hys wytnesses
choſen before of God for the ſame intente, whiche
we and manye with him after he aroſe fro deathe.
And he commaunded vs to preache vnto the peo-
ple, & testiſye that it is he that is ordeyned of god
to be a iudge of quyk & deade: To hym geue all

The pistles and gospels.

the prophetes mytnes, that thow his name shal receyue remission of synnes all that beleue in him.

The Gospel on the monday in the Easter weke. The. xxiij. chap. of Luke.

Two of the disciples of Jesus went that same daye to a castell, which was from Jerusalem about lx. forlonges, called Emaus, and they talked togyther of al these thynges that had hap- pened. And it chaunced as they comuned togyther, and reasoned, that Jesus hymselfe drew nere, and went with the, but they eyes wer holde that they shulde not know hym. And he sayd vnto the, what manner of comunicaciōs are these that ye haue one to another as ye walke and are sad. And the one of them named Cleophas, answered & sayd vnto him: Art thou onely a straunger in Jerusale, & hast not knowen the thynges which haue chaunced ther in in these dayes. He sayd vnto them, what thynges? And they sayde vnto hym, of Jesus of Nazareth, which was a prophet, myghty in dede and woide, before God and all the people. And howe the hye prestes & our rulers, deliuered hym to be cōdemp- ned to death, & haue crucified him, but we trusted that it had ben he that shold haue redeemed Israel. And as touchynge all these thynges, to day is euē the thyrde day, that they were done, ye & certayne womē also of our cōpany made vs astonyed, which came early vnto the sepulchre, & founde not his bo- dy, & came, sayinge: that they had sene a vision of
angels

angels, whiche sayde that he was alyue. And cer-
 ayne of them which were with vs, wēt theyr way
 to the sepulchre, & found it euen so, as the women
 had sayd, but hym they saw not. And he sayd vn-
 to them: O folowes & slowes of herte to beleue all that
 the prophetes haue spoken: Dought not Christe to
 haue suffred all these thynges, and to entre in to
 his glory. And he began at Moyses, and at all the
 prophetes, and interpreted vnto them in all scrip-
 tures, whych were wyrtten of hym. And they
 drew nye vnto the castell which they wente to, &
 he made as though he wolde haue gone further,
 but they constrayned hym, sayeng: abyde with vs,
 for it draweth towardes nyghte, and the daye is
 farre passed. And he wente into tary with them.
 And it came to passe as he sate at meate wyth the,
 he toke breade, blessed it, brake & gaue to them, and
 theyr eyes were opened, and they knewe hym, and
 he vanysht oute of theyr syght. And they sayd be-
 twene themselves, dyd not our hertes burne with
 in vs, whyle he talked with vs by the waye, and
 opened to vs the scriptures. And they rose vp the
 same houre, and returned agayne to Ierusalem,
 and founde the eleuen gathered togyther, & them
 that were with them, sayenge: The Lord is risen
 in dede, and hath appered to Symon. And they
 tolde what thynges were done in the waye, and
 howe they knewe hym in breakynge of breade.
 The epistle on the teweysday in the Easter weeke.

The Epistles and gospels.

The. xii. chapter of the Actes of the Apostle. C.

Aule stode vp and bekened with the hands
for sylence, and sayde: ye men and brethren,
chyl dren of the generacion of Abraham. And
whosoever among you seareth God, to you is this
worde of saluaciō sent. The inhabitants of Jerusa-
lem & they? rulers, because they knewe hym not,
nor yet þ? voyces of þ? prophetes, which are red eue-
ry Saboth day, they haue fulfyllled thē in cōdemp-
nyng hym. And whan they found no cause of death
in hym, yet desyred they Pylate to kyl hym. And
whan they had fulfyllled all that were wyrtten of
hym, they toke hym downe from the tree, and put
him in a sepulchre. But God rayled hym agayne
frō death, & he was sene many dayes of thē whiche
came with hym frō Galile to Jerusale, whiche are
his wytnesses vnto the people. And we declare vn-
to you, how þ? the promyse made vnto the fathers,
god hath fulfyllled vnto they? chyl dren, euen vnto
vs, in that he rayled vp Jesus agayne.

The Gospel on teweysday in the Easter
weke. The xiiii. chap. of Luke. D.

Jesus hymselfe stode in þ? myddes of his disci-
ples, & sayth vnto thē: Peace be vnto you, it
is I, feare not, but they were abashed & afray-
de, & supposed þ? they had seen a sprete. And he sayd
vnto thē: Why are ye troubled & why do thought-
tes aryse in youre hertes, beholde my handes & my
fete, that I am the selfsame, handle me & se, for a
sprete

pyete hath not flesh & bones, as ye se me haue And
whā he had thus spōkē he shewed them his handes
& his fete. And whyle they yet beleued not for ioye
& wōdred, he said vnto thē: Haue ye here any meat:
And they gaue hym a pece of a brypled fysh & of an
hony cōbe. And he toke it & did ete before them, &
he sayde vnto thē. These are y^e wordes which I spa
ke vnto you whyle I was yet with you y^e all muste
be fulfyllled, which were wrytten of me in the lawes
of Moyses, and in the Prophetes, and in the Psal
mes. Than opened he they^r wyttes, y^e they myghte
understande the scripture, and sayde vnto them:
Thus it is wrytten, and thus it behoueth Chryste
to suffre, & to rylse agayne frō death the thyrde day.
And the repēt aunce, & remissiō of synnes sholde be
preached in his name amonge all nacions.

The epistle on y^e wensday in the Easter weke the
thyrde chap. of the Actes of the Apostles. C

After openyng his mouth, and sayd: ye men
of Israell, and all ye that feare God, heare
the God of Abraham, Isaac, and Jacob, the
God of oure fathers hath glorified his sonne Je
sus, whome ye betrayed & denyed in the presence
of Pylate, whan he had iudged hym to be lowsed,
but ye denyed the holy and iuste, & despyed a mur
derer to be gyuen you, & kylled the Lord of lyfe,
whome God hath rayled from death, of the which
we are wytnesses. And now brethre I knowe that
ye haue ingnorauice ye dyd it, as dyd also youre
heades

The Epistles and Gospels.

heades. But god which shewed before, by þe mouth
of all his prophetes, how that Christ shoulde suffre
hath thus wylle fulfilled. Repent you therfore, &
conuerte, that your synnes may be done away.

The gospel on the wensdaye in the Easter
weke. The. xxi. Chapter of Ihon: A.

Afterward dyd Iesus shewe hymselfe agayne
at the see of Tiberias, & on this wyse shewed
he hymselfe. There were to gyther Symon
Peter & Thomas, whiche is called Didimus, and
Nathanael of Cana in Galile, and the sonnes of
Zebedei, and two other of his disciples. Symon
Peter sayd vnto them: I wyl go a fshyng. They
sayde vnto hym: we also wyl go with the. They
went theȝer waye, and entred in to a shyp straight
waye, and that nyght caught they nothinge, but
whan the moornyng was now come, Iesus stode
on the shore, neuertheles the disciples knewe not
that it was Iesus. Iesus sayth vnto them. Syng
haue ye any meate. They answered hym no: and
he sayth vnto them: Cast out the nette on þe ryght
syde of the shyppe, and ye shall fynde. They calle
out therfore, & anon they were not able to drawe
it, for the multitude of fshes. Than sayd the dis-
ciple (whome Iesus loued) vnto Peter, it is the
Lorde. Whan Symon Peter heard that it was
the Lorde, he hyed his mantel to hym, for he was
naked, and sprange into the see, The other disci-
ples came by shyppe, for they were not farre from
lande.

lande, but as it were two hondred cubytes, & they
 drew the nette with fyshes, as soone then as they
 were comme to lande, they sawe hote coles, and
 fyshes layde thereon, and breade. Jesus sayeth vnto
 them: Dyrnge of the fyshes. Whiche ye haue nowe
 caught. Symon Peter stepped forth, and drew
 the nette to lande full of great fyshes, an hondred
 and. liii. & for all there were so many, yet was not
 the nette broken. Jesus sayth vnto them. Come &
 dyne. And none of þe disciples durst are hym, what
 art thou, for they knewe that it was the lord. Je-
 sus than came & toke breade and gaue them, and
 fyshes lykewyse. This is nowe þe thyrde tyme that
 Jesus appeared to his disciples, after that he was
 risen agayne from death.

The Epytyle on the fyrst sonday after Easter
 day, called lowe sonday. The fyrst Epytyle
 of Ihon, and the. v. chap. A

Most deare beloued brethren, al that is borne
 of god, ouercōmeth the worlde, & this is the
 victoꝝy that ouercōmeth the worlde, euen
 our sayth: Who is that ouercommeth the worlde,
 but he whiche beleueth that Jesus is the sonne of
 god. This Jesus Christ is he that came by water
 and bloude, not by water onely, but by water and
 bloude. And it is the spirite that beareth wytnes,
 because the spirite is trouthe, for there are thre
 whiche beare recorde in heauen, the father, the
 worde, and the holy ghost, and these thre are one, &
 there

The Epistles and gospels.

there are thre whiche beare recorde in earthe, the spyrte, and water, and bloude, and these thre are one, and yf we receyue the wytnes of men, the wytnes of god is greater, for this is the wytnes of god that is greater, which he testyfyed of his sonne. He that beleueth on the sonne of God, hath the wytnes in hymselfe.

The gospel on þe fyrst sondaye after Easter daye called low sonday, the .xx. chap. of Iho. E.

The same daye at nyght, which was the fyrst day of þe Sabothes, whā the doores were shut where þe disciples were assembled togyder for feare of þe Jewes, came Jesus & stode in þe myddes, and sayd vnto thē: Peace be vnto you, & whā he had so said, he shewed vnto thē his hādes, & his syde. Thā were þe disciples glad, whā they sawe þe lord. Then sayde Jesus to thē agayne: Peace be vnto you. As my father sente me, even so sende I you also. And whā he had sayd those wordes, he brythed on thē, & sayd vnto thē: receyue þe holy ghoſte, who soeuer synnes ye remyt, they are remytted vnto thē, and who so euers synnes ye retayne, they are retayned. But Thomas, one of þe twelue which is called Didimus was not with thē whā Jesus came, þe other disciples therfore said vnto him: We haue sene the lorde but he sayd vnto thē: Except I se in his handes þe prynt of þe nayles, & put my synger into the prynt of þe nayles, & thrust my hande into his syde, I wyll not beleue. And after .viij. dayes agayne.

his disciples were within, & Thomas with them. Then came Jesus whā the doores were shut, & stode in the middes, & sayd: Peace be vnto you, after þe syde he to Thomas: Bynge thy synger hyther & le my handes, & reach hyther thy hande & thruste it into my syde, & be not saythlesse, but beleuyng.

Thomas answered & sayde vnto hym. My Lorde & my God, Jesus sayd vnto hym. Thomas because thou hast sene me, thou hast beleued. Happy are they þe haue not see, & yet haue beleued. And many other signes truely dyd Jesus in the presēce of his disciples, which are not wrytten in this boke. These are wrytten, þe ye myght beleue þe Jesus Chryste is the sonne of God, & that in beleuyng ye myght haue lyfe thoroowe hys name.

The epytyle on the. ii. sond. after Easter day,
the. i. epytyle of Peter, the. ii. chap. D.

Moste deare beloued brethren, Chryste suffred for vs, leuyng vs an ensample that ye shold folowe his steppes, whych dyd no synne, neyther was there gyle founde in hys mouth, whyche whā he was reuyled, reuyled not agayne, whā he suffred, he threatened not, but commytted the vengeance to hym that iudgeth ryghteously, whiche his owne selfe bare oure synnes in his body on the tree, that we beyng deliuered from synne, sholde lyue in ryghtwysnes, by whose stripes ye were healed, for ye were as shepe goyng astraye, but ar now returned vnto þe shepherd & byshop of your soules.

The

The Epyistles and Gospels.

The gospell on the seconde sondaye after
Easter day, the .x. chap. of Ihon. C

Iesus said to his disciplis: I am the good shep-
herde, A good shepherde geueth his lyfe for
shepe. An hyred seruaunte, and he whiche is
not the shepherde, neyther the shepe are his owne.
Seeth the wolfe commynge and leueth the shepe &
flyeth, and the wolfe catcheth & scattereth y shepe.
The hyred seruaunte flyeth, because is an hyred
seruaunte, and careth not for the shepe. I am that
good shepherde, and knowe myne, and am knowe
of myne. As my father knoweth me, euen so knowe
I also my father, and I gyue my lyfe for the shepe,
and other shepe I haue, which are not of this fold,
the also must I bryng, & they shal heare my voyce,
and there shalbe one folde, and one shepherde.

The epistle on the thyrde sonday after Easter
day, the fyrste epistle of Peter, and the
seconde chapiter. C.

Most dere beloued bretherne, I beseeche you
as straungers and pylgrymes, abstayne fro
fleshy lustes whych fyght against the soule,
and se that ye haue honeste conuersacyon amonge
the gentyles, that where as they bacyte you as
euill doers, they may se youre good workes, and
praise god in the day of visitacio. Submitte your
selues vnto al maner ordynauce of ma for y lordes
sake, whether it be vnto the kynge, as vnto the
chefe heed, eyther vnto rulers, as vnto them that
are

the sente of him for the punishment of euyl doers,
but for the laude of them that do well, for so is the
wyll of god. that wyth well doyng ye maye stop y
mouthes of ignoraunte men, as free, and not as ha
uyng the liberty for a cloke of maliciouſnes, but
euen as the ſeruautes of god. Honour all me, loue
brotherly ſelowſhip, feare god, honour the kyng.
Seruautes obey youre maysters wyth all feare,
not onelye yf they be good and courteys, but alſo
though they be frowarde, for it cometh of grace in
Chyſt Jeſus oure lord.

The goſpell on the thyrde ſondaye after Eaſter
daye. The. xvi. chap. of Jhon. C.

Jeſus ſayde to his diſciples: after a whyle ye
ſhal not ſe me, and agayn after a whyle ye ſhal
ſe me, for I go to the father. Than ſayde ſome
of his diſciples betwene them ſelues: what is this
that he ſayth vnto vs, after a whyle ye ſhal not ſe
me, and agayn after a whyle ye ſhal ſe me, & that I
go to the father: they ſayde therfore, what is this
that he ſayth after a whyle, we can not tel what he
ſayth. Jeſus perceyued that they wolde aſke hym,
and ſayde vnto them ye enquire of this bytwene
your ſelues becauſe I ſayde after a whyle ye ſhal
not ſe me, and agayne after a whyle ye ſhal ſe me.
Merely merely I ſaye vnto you, ye ſhall wepe and
lament, but contrary wyſe the worlde ſhal reioyce
ye ſhall ſorowe, but your ſorowe ſhall be turned to
ioy. A woman whan ſhe trauayleth, hath ſorow by
cauſe

The Epyttes and gospels.

cause her houre is come, but as soone as she is deliuered of the chylde, she remembred no more the anguysh, for ioye that a man is borne in to the worlde: and ye now are in sorow, but I wyl se you agayne, and youre hertes shall reioyce, and youre ioye shall no man take from you.

The Epistle on the fourth sonday after Easter day. The. i. chapter of James. C.

Most dere beloued brethren, every good gyfte, and every perfyte gyfte, is from aboue, and commeth downe from the father of lyghtes wyth whom is no variablenes, neyther is he chadged vnto darknes. Of his owne wyl begate he vs wyth the worde of truth, that we shuld be the first fruytes of his creatures. Wherfore dere brethren, let every mā be swyfte to heare, slowe to speke, and slowe to wrath, for the wrath of man worketh not that whiche is ryghteous before God. Wherfore laye a parte all fylthynges, al superfluyte of malicioussnes: & receyue with mekenes the worde that is graffed in you, which is able to saue youre soules.

The gospel on the fourth sonday after Easter daye. The. xvi. chapter of Ihon. B.

Iesus said to his disciples. Now I go my way to hym that sente me, and none of you areth me, whether I go, but because I haue sayde such thynges vnto you, your hartes are full of sorowe: neuerthelesse I tell you the truth, it is expediet for you that I go away, for yf I go not away,

that

In Englyshe.

Jolo. rrrr.

that comforter wyll not come vnto you: but yf I departe, I wyll sende him vnto you: and whan he is come, he wyll rebuke the worlde of synne, and of ryghtwysnes, and of iudgemente of synne, because they beleue not on me: of ryghtwysnes, because I go to my father, and ye shal se me nomore, of iudgement, because the prince of this world is iudged al redy. I haue yet many thynges to saye vnto you, but ye can not beare them awaye now: How be it whan he is comme (whyche is the spyrite of truth: he wyll leade you in all truthe. He shal not speake of hym selfe, but whatsoeuer he shal heare, he shal speake: and he wyll shew you thynges to come: he shal glorifye me, for he shal receyue of myne and shal shewe vnto you. All thynges that the father hath, are myne: Therfore sayde I vnto you, that he shal take of myne and shewe vnto you.

The epistle on the. v. sondaye after Easter

daye, which is the nexte sonday be-

fore the crosse dayes. The. i.

chap. of James. D.

Most dere beloued brythre, se that ye be doers of the worlde, and not hearers onely, deceyuyng your own selues: for yf any man heare the worde and declareth not the same by his wordes, he is lyke vnto a man that beholdeth his bodely face in a glasse, for as soone as he hath looked on hymselfe, he goth his waye and hath inmedyatelye forgotten what his fayson was. But who soeuer loketh

The epytles and gospels.
lokeh in the perfyte law of lyberte, & continueth
therin (yf he be not a forgetful hearer, but a doer of
the worke) he shall be happy in his dede, yf any man
amonge you seme deuout and refrayneth not his
tonge, but deceyue his owne harte, this manes de-
uocion is in bayne. Pure deuocion and vndefiled
before God the father, is this. To visyte the father-
les and wydowes, in theyr aduersite, and to kepe
hymselfe vnsported of the worlde.

The gospell on the .v. sonday after Easter
day, which is the nexte sonday be-
fore crosse days, the .xvi. cha.

of John. C.

Iesus sayde vnto his disciples: Verely verely,
I say vnto you, what soeuer ye shall aske the
father in my name, he wyl gyue it you, hyther
to haue ye asked nothyng in my name, aske and ye
shall receaue, that your ioy may be ful. These thin-
ges haue I spoken vnto you by prouerbes, & tyme
wyl comme, whan I shall speke no more to you by
prouerbes, but I shall shewe you playnly from my
father. At that daye shal ye aske in my name, and
I say not vnto you that I wyl speke vnto my fa-
ther for you. For & father himself loueth you, bicau-
se ye haue loued me, and haue beleued that I came
out from God. I wente out fro the father, & came
into the worlde. Agayne, I leue the worlde, and go
to the father. His disciples sayd vnto hym. Behold
now spekest thou plainly and thou blest no prouer-
bes:

bes: how are we sure that thou knowest al thinges
and nedeste not that ony man sholde aske theanye
questiō: therfore byleue we that þu cameste frō god.

The epistle on monday in the crosse dayes.

the. v. chap. of James. B.

Most dere beloued brethren, knowlege youre
sautes one to an other, and praye one for an
other, that ye may be healed. For the prayer
of a ryghteous man auayleth moch, yf it be seruēt
he was a man mortal, euen, as we are and he
prayed in his prayer, that it might not rayne. And
it rayned not on the erth by þe space of. iij. yeares, &
vi. monethes. And agayne he praycd, and the heuē
gane rayne, and the erth brought forth her fruyte,
yf any of you erre frō the trowth, and an other cō-
uerte hym, let the same knowe, that he whych con-
uerted the synner from goynge astraye oute of his
waye, shall saue a soule from deth, and shall hyde
the multitude of synnes.

The Gospell on monday in the crosse
dayes. The. xi. chap. of Luke. B.

Jesus sayd vnto his disciples. Whiche of you
sholde haue a frende, and sholde go to hym at
mydryght, and saye vnto hym: Frende lende
me thre loues, for a frende of myne is comme oute
of the way to me, and I haue nothyng to set befo-
re him: & he wythin sholde answeere and saye. Trou-
ble me not, now is the doze tyme, and my chyldre
are wyth me in the chambre, I can not aryse and
gyue

The Epyistles and gospels.

gyue them to the. I saye vnto you, though he wyl
not aryle & gyue hym bycause he is his frende, yet
bycause of his importunate, he wyl ryle and gyue
hym as many as he nedeth. And I saye vnto you:
Aske, and it shalbe gyuen you. Seke, and ye shall
fynde. Knochke, and it shall be opened vnto you: for
euery one that asketh, receyueth, & he that seeketh
findeth, & to him that knocketh. shall it be opened.
If the sonne aske breed of any of you þ is a father,
wyl he gyue him a stone? Or yf he aske fyfthe, wyl
he for fyfthe gyue hym a serpēt? Or yf ye aske an eg-
ge, wyl ye offer hi a scorpiō? yf ye thā which ar euyl
can gyue good gyftes vnto youre chyldren: Howe
moch more shall youre father of heauen gyue the
holy spirete to them that desyre it of hym.

The epistle on the Ascension euē. The. iiii. cha.
of the actes of the apostles. C.

The multitude of the þ byleued, were of one
herte, & of one soule. Neither said any of the þ
oughte of the thynges: which he possessed was hys
owne, but they had al thynges cōmon, & with great
power gaue the apostles wytnes of þ resurrection
of our lord Iesus Christ: & great grace was wyth
them all. Neither was there any amonge them þ
lacked, for as many as were possessers of landes or
houses, solde them, and broughte the pryce of the
thynges whych were solde, and layde it downe at
the apostles fete: and distribucion was made vnto
euery man accordynge as he had nede.

The

The gospel on the ascencion euen.

The. xviij. Chap. of Ihon. A

Iesus lysted vp his eyen to heauen and sayde
 Father, the houre is come, glorify thy sone,
 that thy sone also may glorify the. As thou
 hast geuen hym power ouer all flesh that he shoulde
 gyue eternall lyfe, to as many as thou haste gyue
 hym. This is lyfe eternall, that they myght know
 the, the onely true God, and whom thou hast sent
 Iesus Christ. I haue glorified the on the earth. I
 haue synpshed the worke which thou gauest me to
 do, and now glorify thou me (o father) with thyne
 owne selfe, wyth the glory whych I had wyth the
 fether the world was. I haue declared thy name vnto
 the men whych thou gauest me out of the world
 thyne they were, and thou gaueste them me, and
 they haue kepte thy worde. Nowe haue they
 knowen that all thynges what so euer thou haste
 gyuen me, are of the: for I haue gyuen vnto
 them the wordes whych thou gauest me, and they
 haue receyued them, and haue knowen surely that
 I came out from the, and haue beleued that thou
 shouldest sende me, I praye for them, I praye not for
 the world, but for them whych thou hast gyue me
 for they are thyne, and al myne are thyne, & thine
 are myne, and I am glorified in them. And nowe
 am I not in þ world, but they are in þ world, and
 I come to the.

The Eppistle on the ascencion day. The fyrst

E. i. chapter

The Epistles and gospels.

chapter of the actes of the apostles. 3

Synt Luke whych wrote the Actes of the Apostles, sayth in þe former treatyse (dere frend Theophylus) we haue spoken of all that Iesus began to do and teache, vntyll the daye in the whych he was taken vp, after that he thowow the holy ghost had gyuen commaundemētes vnto the apostles, whych he had chosen, to whome also he shewed himself a lyue after hys passion, and that by many tokēs apperyng vnto them forty dayes, and speakyng of the kingdom of god, and gathered them togyder and commaunded the that they shuld not departe from Ierusalem, but to warte for the promesse of þe father, wherof (sayth he) ye haue herd of me. For John baptysed wyth water, but ye shal be baptysed with the holy gooste, and that wythin these fewdaies. Whā they were cōme togyder, they asked of hym sayyng. Lord wilt thou at this tyme restore agayn the kyngdome to Israell: He said vnto them. It is not for you to knowe the tymes or seasons whych the father hath put in his owne power, but ye shal receyue power after that the holy goost, is comme vpon you. And ye shal be wytnesses vnto me not only in Ierusalem, but also in Iury, and in Samary, and euen vnto the worldes ende. And whan he had spokē these thinges, whyle they beheld he was taken vp on hye, and a cloud receyued hym vp out of theyr syght: and whyle they looked stedfastly vp to heauen as he wente beholde

two men stode by them in whyte clothynge, which also sayde: ye men of Galile, why stande ye gasping vp into heuen. This same Iesus which is take vp from you in to heuen, shal so come, euen as ye haue seen hym go into heuen.

The gospel on the Ascensyon day. The xvi. chapter of Marke.

After that Iesus appered vnto the. xi. as they sate at meate, and cast in theyr teeth theyr belefe and hardnes of harte, bycause they beleued not them which had seen that he was risen agayne from the dead. and he sayd vnto them. Go ye in to all the worlde, and preache the gospell vnto all creatures, he that beleueth, and is baptyzed, shal be saued, and he that byleueth not shal be dampned. And these sygnes shall folow the. y. shall byleue in my name, they shal cast oute deuyls, and shall speke with new tonges, and shall dryue away serpentis, and yf they drynke any dedly thyng, it shal not hurte them, they shal laye theyr handes on the sycke, and they shal recouer. So than whan our Lorde Iesus had spoken vnto them, he was receyued into heauen, and is on the ryght hande of god, and they went forth and preached euery where, the lord workinge wyth them, and confyrmyng the worde with myracles folowynge.

The epytyle on the soday after the Ascensyon day. The fyrst epytyle of Peter. and the fourth chap. B.

The Epistles and gospels.

Most dere beloued brethren, be ye discrete; and watch vnto prayer: but aboue al thynges, haue seruēt loue amonge youre selues for loue couereth þe multitude of synnes. Be ye harborous one to another, wythoute grudginge, as euery man hath receyued the gyft euē so mynystre the same on to another, as good mynysters of the manyfolde grace of god: yf any man speke, let him talke as the wordes of god: yf any man ministre, let him do it as of the habilitie whiche god mynistrereth vnto him, that god in al thynges may be glorified thorowe Iesus Christ.

The gospell on the sonday after the Ascension day. The. xv. chap. of Ihon. D

Iesus said vnto his disciples. Whan the comforter is come, whome I wyll sende vnto you from the father, euē þe spirite of truth, which procedeth of the father, he shall testifie of me, and ye shall beare wytnes also bycause ye haue bene with me frō þe begynnyng. These thinges haue I said vnto you, bicause ye shold not be offēded. They shal excommunicate you, ye the tyme shal come that whosoever kylleth you, wyll thinke þe he doth god true seruyce: & such thinges wil they do vnto you bycause they haue not knowen the father, neyther yet me. But these thinges haue I tolde you, that whan that houre is come, ye myghte remembre then that I told you so.

The epistle on wytson sondaye. The. ii.

chapter

chap. of the actes of the apostles. A.

Whan the fyrsty dayes were comme to an ende,
 they were al w one accord togyder in one place
 And sodenly there came a sound from heauen
 as it had bene the comyng of a myghtye wynde,
 and it fylled all the house wher they sate, And ther
 appeared vnto the clouen tonges, lyke as they had
 bene fyre and it sate vppon eche one of them, and
 they were all fylled with the holy ghost, and began
 to speke with other toges, even as the same spirite
 gaue them vtteraunce. There were dwellynge at
 Jerusalem Jewes, deuout men, which were of all
 nacions vnder heauen. Whan this was noyed a-
 bout, the multytude came togyder and were aston-
 nyed bycause that euery man hearde them speake
 with his owne languages. They wondred ail and
 maruayled, sayeng amonge themselves. Loke, are
 not al these which speke of Galyle, and howe heare
 we euery man his owne tongue, wherin we were
 bozne: Parthians, Medes and Elamites, and the
 inhabytters of Mesopotamia, of Iurpe, Capado-
 cia, Pontus, and of Asia, Phrygia, Pamphilia and
 of Egypt, and of the parties of Libia which is be-
 syde Syrene, and straungers of Rome Jewes and
 Proselytes, Grekes and Arabians, we haue heard
 them speake within your owne tonges the great
 workes of God.

The gospell on wytson sondaye. The
 xiiii. chapter of Ihon. A.

E.iii. Iesus

The Epistles and Gospels.

Iesus sayde vnto his disciples: If a man loue me, and wyll kepe my sayinges, my father also wyll loue hym, and we wyll come vnto him, & we wyll dwel with him. He that loueth me not, kepeth not my sayinges, and the worde whyche ye heare, is not myne, but the fathers which sent me. This haue I spoken vnto you beyng yet present with you, but the cōforter, which is y^e holy gooste, (whom my father wyll sende in my name) shal teche you al thynges, and brynge all thynges to your remembrance, whatsoeuer I haue told you. Peace I leue w^{yth} you, my peace I geue vnto you, not as the worlde geueth, gyue I vnto you. Let not your hertes be greued neyther feare. Ye haue herde how I sayd vnto you, I go and come agayne vnto you: yf ye loued me, ye wold verely reioyce, because I said: I go vnto the father: for the father is greater thā I. And now haue I shewed you, before it come that whā it is come to passe ye myght beleue. Here after wyll I not talke many wordes vnto you, for the prynce of this world cometh, and hath nought in me: but that the world maye know that I loue the father, and as the father gaue me commaundment, euen so do I.

The epykle on the monday in the wytson weke.

The .i. chap. of the actes of the apostles. If

Peter opened his mouth and said: Iesus commaunded vs to preache vnto the people and to testifye, that it is he that is ordeyned of God
a iudge

a iudge of quych and deed, to hym gyueth all the prophetes witnes, & thow his name shal receyue remission of synnes all that beleue in hym. whyle Peter yet spake these wordes, the holy goost fell on all them which herde his preachynge. And they of the circuncision, whych beleued, were astonied, as many as came wth Peter, because that on y genyles also was shed out the gyft of the holy gooste, for they herd them speke wth tonges, and magnifye God, Than answered Peter, Can any man forbyd water, that these shold not be baptysed, which haue receyued the holy goost as wel as we? And he comaunded them to be baptysed in the name of our lord Jesus Christe.

The gospel on monday in the wynterweke.

The thyrd chapter of Ihon. B.

Jesus spake vnto a ruler amog the pharises.
Igod so loued the world that he gaue his onely begotten sone, & whosoever beleueth in hym shold not perishe, but sholde haue euerlastynge lyfe, for god sent not his sone in to the worlde to condempne the worlde, but & the world thow him myght be saued, he that beleueth on hym is not condempned, but he that beleueth not, is condempned alredy, because he beleueth not in the name of the onely begotten sonne of God. And this is the condempnacion: that lyght is comme into the worlde, and the men haue loued darknes more than lyght because they dedes were euyl: for euery one that
 euyl

The Epistles and gospels.

enyll doth, hateth the lyghte, neyther commeth to lyght, lest his dedes shold be reprovēd: but he that doth y treuth, cometh to the lyght, that his dedes maye be knowē how that they are wrought in god
The epistle on the teweysday in the wytson weke.

The. viij. chapter of the Actes of the Apostles. C.

Whan the apostles whych were at Jerusalem herde saye y Samaria had receued the worde of God, they sent vnto them. Peter and Iho, whych whan they were comme, prayed for them, that they myght receue the holy goost, for as yet he was comme on none of them, but they were bapty sed onely in the name of Chyste Jesu. Than layde they theyre handes on them and they receyued the holy goost.

The gospel on the teweysday in the wytson weke
The. i. chapter of John. I.

Iesus said vnto his disciples: verely verely I say vnto you, whosoever entreth not in by the doze into the shepe fold, but clymmeth vp som other way, he is a thefe and a murtherer. He that goth in by the doze, is the shepheard of the shepe. To hym the porter openeth the doze, and the shepe heare his voyce, and he calleth his owne shepe by name and ledeth them out, and whan he hath sent forth his owne shepe, he goth befor them and the shepe folow hym, for they know his voyce: a strainger they wyll not folow, but wyll flye from hym,

for they knowe not the voyce of straungers. This pouverbes swake Iesus vnto them, and they vnder-
stode not what thynges they were, whych he spake
vnto them. Then sayde Iesus vnto them agayne.
Verely verely I say vnto you, that I am the doze
of the shepe. Al euen as many as came before me, as
theues and murtherers, but the shepe dyd not hea-
re them. I am the doze, by me yf any man entre in,
he shal be safe, and shal go in and oute, a synde pa-
sture. The these cometh not but for to steale kyl
and destroye. I am come that they might haue yf,
and haue it the more habundauntlye.

The epistle on wednesday in the wytson weke,
the seconde chapiter of the actes
of the apostles. C.

Peter stepte forth with the eleuen, and lyst by
his voyce and sayde vnto them, ye me of Ju-
ry, & all ye that inhabyte Jerusalem, be thys
known vnto you, and wyth youre eares here my
wordes. These are not dronke as ye suppose, for it
is yet but the thynde houre of the daye: but this is
that which was spoken by the prophete Joel. And
it shal be in the last dayes (sayth god) of my spirite
I wyll powze out vpon al fleshe, and youre sonnes
and youre doughters shal prophce, and youre
yonge me shal se visions, & your olde me shal dreame
dremes, & on my seruautes & on my handmaydens
I wyll powze out of my spirite in those dayes, and
they shal prophce, and I wyll shewe wonders in
heauen

The epytles and gospels.

heuen aboue, and tokē's in the erthe byneth, bloud and fyre, and the vapour of smoke. The sonne shall be turned into darknes, and the mone into bloud, before that greate and notable daye of the Lorde come: and the tyme shall come, that who soeuer call on the name of the lorde, shall be saued.

The Gospel on the wensdaye in the wytson weke. The. vi. chapter of Ihon. E.

Iesus sayde vnto his disciples, and to the company of the Jewes. No man can come to me, ercepte my father which hath sente me, draw him, and I wyll reple hym bp at the last daye. Is it wytten in the prophetes. And they shall all be taught of god. Euery man whiche hath herde and lerned of the father, cometh vnto me, not that any man hath sene the father, saue he whych is of God, the same hath sene the father. Verely verely, I say to you, he that putteth his truste in me, hath euerlastynge lyfe. I am the bread of lyfe, poure fathers dyd eate Manna in the wyldernes, and are dead. This is the bread which cometh downe from heuen, that a mā may eate therof and not dye. I am that lyuynge bread, which came downe frō heauē. Yf any man eate of this breade, he shall lyue for euer. And the bread that I wyll gyue, is my fleshe, which I wyll gyue, for the lyfe of the worlde.

The epistle on Trinite sondaye. The. iiii. chapter of the reuelacion of Ihon. A.

I lobed

in Englyshe.

folo. xxxviii.

I Looked vp and saw a doore open in heauē, and the fyrst voyce which I heard, was as it were of a trompet, talkynge with me, which sayde: Comme hither, and I wyll shewe the thynges which must be fulfylled hereafter, and immediatly I was in the spirite, and behold, a seate was set in heauen, and one sate on the seate, and he that sate was to loke vpon, lyke vnto a Jaspar stone, & a Sardyne stone, and there was a raynbowe aboute the seate, to loke vpon, lyke vnto an Emeralde, and aboute the seate were four and twenty seates, and vpon the seates. xiiii. elders syttyng, clothed in whyte raymēt, and had on theyr heades crownes of golde, & out of the seate proceded lyghtnynges and thondrynges, and voyces, and there were. vii. lampes of fyre, burninge before the seate, which are the. vii. spirites of God, and before the seate there was a see of glasse lyke vnto a Cristall, & in the myddes of the seate, and rounde aboute the seate were foure bestes, full of eyes before and behynde, and the fyrst beste was lyke a Lyon, the seconde beste lyke a Calfe, and the. iii. beste had a face as a man and the. iiii. beste was lyke a fleyng Egle. And the. iiii. bestes hadde eche one of them. vi. wynges about him, and they were full of eyes within, and they had no reste daye neyther nyght, sayenge: Holy, holy, holy, lord god almyghty, whiche was, and is, & is to come. And whan these bestes gaue glory, honour, & thankes, to hym that sate on the seate which

The Epytles and gospels.

which lyueth euermore, the. xxiij. elders fel down before hym that sate on the trone, and worshipped hym that lyueth euer, and cast they crownes before the trone, sayenge: Thou art worthy O Lord oure God to receyue glorie, honoure, and power, for thou hast created all thinges, and for thy wyles sake they are and were created.

The gospell on Trinite sondaye, the
thyrde chapiter of Ihon. A.

There was a man of the Pharisees, named Nicodemus, a ruler of the Jewes. The same came to Iesus by nyght, & sayde vnto hym: Mayster, we knowe that thou arte a teacher come from god, for no man coulde do suche myracles as thou doest, excepte god were wyth him. Iesus answered, & sayd vnto him: Verely verely I say vnto the, except that a man be borne fro aboue, he can not se the kyngdom of god. Nicodemus saide vnto hym: How can a man be borne whan he is olde? Can he enter into his mothers wombe, & be borne agayne? Iesus answered: Verely verely I say vnto the, except that a man be borne of water, & of the spirite, he can not enter into the kyngdome of God. That which is borne of the flesh, is flesh, and that which is borne of the spirite, is spirite. Meruayle not thou that I sayd to the, ye must be borne from aboue. The wynde bloweth where he lysteth, and thou hearest the sounde therof, but thou canst not tel whence he cometh, & whyther he goeth. So is every

Every one that is borne of the spirite. Nicodemus answered & sayd vnto hym: Howe can these thynges be? Jesus answered and sayde vnto hym: Arte thou a mayster in Israel, & knowest not these thynges? Merely verely I saye vnto the, we speke that we know, & testify that we haue sene, & ye receyue not our wytnesse. Yf I haue told you earthly thynges, & ye haue not belcued, howe shuld ye beleue, yf I shall tell you heauenly thynges. And no man hath ascēded vp to heauē, but he that came downe fro heauē, euen the sonne of man, whiche is in heauē. And as Moyses lysted vp by the serpēte in the wylder-nes, euen so muste the sonne of man be lysted vp by the who so euer beleueth in hym, peryshe not, but haue eternall lyfe.

The epytyle on Corpus Christi daye, the fyrste epistle to the Cor. & the. xi. chap. C.

Brethren, that which I gaue vnto you, I receyued of the lord. For the lord Jesus christ, the same nyght in the which he was betrayed, toke breade, & whan he had gyue thanks, he brake it, & said: Take ye & eate, this is my body, which is broken for you. This do ye in the remembraunce of me. After the same maner he toke the cuppe, whan supper was done, sayenge: This cuppe is the newe testamente in my bloude. This do as ofte as ye drynke it, in the remembraunce of me. For as often as ye shall eate thys breade, & drynke thys cuppe, ye shall shewe the Lordes deathe tyll he come.

The epytles and gospels:

come. Wherfore whosoever shall eat of this bread
or drinke of the cuppe unworthely, shall be gy-
tye of te bodye and bloode of the Lorde.

But lette a man therfore examyne himselfe, and so
let hym eat of the breade and drynke of the cuppe
for he that eateth & drinketh unworthely, eateth
& drinketh his owne dampnacion, because he ma-
keth no difference of the lordes body.

**The Gospell on corpus Christi daye. The
vi. chapter of Ihon. f.**

Iesus sayd vnto his disciples, and to the com-
pany of y^e Jewes: My fleshe is meate in dede
& my bloude is drynke in dede. He that eateth
my fleshe, and drynketh my bloude, dwelleth in me
and I in hym. As the lyuynge father hath sent me
and I lyue for the father, eue so he that eateth me,
shall lyue by the meanes of me. This is the bread
which came fro heauen, not as your fathers haue
eaten Māna, and are dead. He that eateth of this
bread, shall lyue euer.

**The pytyle on the firste sondaye after Trinite
sondaye, The. iiii. chapter of the fyrst
pytyle of Ihon. B,**

Moste deare beloved brethren, God is loue.
In this appeared y^e loue of god to vs ward,
because that God sente his onely begotten
sonne into the world, that we myght lyue thow-
him. Herein is loue, not that we loued god, but
God loued vs and sente his sonne, to make agre-
mente

mente for oure synnes Dearely beloued, yf God so
 loued vs, we oughte also to loue one another. No
 man hath sene god at any tyme, yf we loue one an
 other, God dwelleth in vs, and hys loue is perfyte
 in vs. Hereby knowe we, & we dwell in hym, and
 he in vs, because he hath geuen vs of his spirite.
 And we haue sene & do testify, that the father sente
 his sonne, which is the sauour of the world. Who-
 soeuer confesseth that Iesus is the sonne of god, in
 hym dwelleth God, and he in God. And we haue
 knowen and beleued the loue that god hath to vs.
 god is loue, and he that dwelleth in loue, dwelleth
 in god, and god in hym. Here in is the loue perfyte
 in vs, that we sholde haue truste in the daye of iud
 gemente. For as he is, euen so are we in this world
 There is no feare in loue, but perfyte loue, casteth
 out feare, for feare hath paynfulnes, he & feareth
 is not perfyte in loue. We loue him, for he loued vs
 first. Yf a man say. I loue god, and yet hateth his
 brother, he is a lyer, for how can he that loueth not
 his brother, whom he hath sene, loue God, whome
 he hath not sene. And this commaundment haue
 we of hym, that he which loueth God, holde loue
 his brother also.

The gospell on the fyrste sondaye after Trinite
 sonday, the. xvi. chap. of Luke. C.

Iesus put forth a parable vnto his disciples,
 saying: There was a certayne ryche man,
 whych was clothed in purple, & fyne whyte,
 and

The Epistles and gospels.

go and se it, I praye the haue me excused. And an other sayde: I haue bought .v. yoke of oxen, and I go to proue them, I praye the haue me excused.

The thyrde sayd: I haue maryed a wyfe, and therfore I can not come. And the seruaunt wente and brought his mayster word therof.

Then was the good man of the houle displeased, and sayd to his seruaunt: Go out quykly in to the stretes and quarters of the cytie, and bryng in hyther the poore, and the sicke, and the lame, and the blynde. And the seruaunt sayd: Lord, it is done as thou comaundest, and yet ther is rowme. And the Lord sayde to the seruaunt. Go oute into the hye wayes, and hedges, and compell them to come in, that my house may be fylled. For I saye vnto you, that none of these which were bydden, shal taste of my supper.

The epistle on the thyrde soday after Trinite soday, the fyrst epistle of Peter, and the .v. chapiter. C

Brethren, submyt your selues therfore vnder the myghty hand of god, that he maye exalte you whan the tyme is come. Cast al your care to hym, for he careth for you. Be sobre and watche for your eaduersarye the deuell, as a royrng lyon walketh about, sekynge whome he maye deuoure whom resyst stedfastly in the sayth, knowynge that the sam affliction are appoynted to your brethren that are in the world. But the God of all grace, whiche

which called vs vnto his eternall glory by Chyiste
Jesus, shall his owne selfe, after ye haue suffered a
lytle afflictio, make you perfyte, wal sette, strenght,
and stablyshe you. To hym be glory and dominio
for euer and euer, Amen.

The gospel on tye thyrð sonday after Trinite
sonday. The. xv. chapter of Luke. A

The Publycanes, and the synners, resorted
vnto Jesus to heare him, and the Pharisees
and Scrybes murmured, sayeng: He recey-
ueth to his companye synners, and eatethe with
them. Than put he forth this similitude to them,
sayenge: What man of you, hauynge an. C. shepe,
yf he lose one of them, doth not leaue nynty & nyne
in the wyldernes, and go after that which is loste
vntyll he fynde hym. And whan he hath founde
hym, he putteth hym on his sholders with ioye.
And as soone as he cometh home, he calleth toge-
ther his louers and neyghbours, sayenge vnto
them: Reioyce with me, for I haue founde my
shepe which was lost, I saye vnto you, that lyke-
wyse ioye shalbe in heuen ouer one synner that re-
penteth, more than ouer nynty and nyne iuste per-
sones, which nede no repetaunce. Epyther that wo-
man, hanpng. x. grotes, yf she lose one, dothe not
lyght a candel, and swepe the house, and seke dili-
gently tyll she fynd it. And whan she hath found
it, she calleth her louers, and her neyghbours, say-
enge: Reioyce with me, for I haue found the grote

The Epistles and gospels.
which I had lost. A p̄hemysle I saye vnto you, loye
is made in the presence of the aungels of god, ouer
one synner that repenteth.

The epytyle on the. iiii. sonday after Trinite
sondaye, the. viii. chap to p̄ Ro. B.

Brethren, I suppose that the afflictions of
this lyfe, are not worthy of the glorie, whiche
shalbe shewed vpon vs. Also the seruent de-
syre of the creatures abydeth, lohyng whā the son-
nes of god shall appeare, because the creature is
subdued to vanite agaynst the wyl therof, but for
his wyl which subdued them in hope. For the same
creatures shal be deliuered from the bondage of
corruption, into the glorious lyberty of the son-
nes of god. For we knowe that every creature gro-
neth with vs also, and trauayleth in paine euē vnto
this tyme. Not they only, but euē we also, which
haue the fyrst frutes of the spirite, moorne in our sel-
ues, and wayte for the adopyon of the chyldren of
god, euen the deliuerance of our bodyes

The Gospel on the. iiii. sondaye after Trinite
sonday. The. vi. chapter. of Luke. A

Iesus sayd vnto his disciples: Be ye merciful
as your father also is mercifull. Judge not,
and ye shall not be iudged. Condempe not, &
ye shal not be condemned. Forgyue, and ye shalbe
forgyuen & ye, and it shalbe gyue vnto you good
measure pressed downe, shaken togyther, and run-
nyng ouer, shal men gyue vnto youre bosomes.

In Englyshe.

Fol. rlii.

For with what measure ye mete with þe same shall men mete to you agayne. And he put forth a similitude vnto them: Can the blynd lede the blynde, do they not bothe than fall into the dyche. The disciple is not aboue his mayster. Euery man shall be perfyte, euen as his mayster is. Why leeste thou a mote in thy brothers eye, and considereste not the beame that is in thyne owne eye. Eytther how canst thou say to thy brother, brother, let me pul out the mote that is in thyne eye, whē thou perceiuest not the beame that is in thyne owne eye. Thou ypocrite, cast out the beame out of thyne owne eye firste and than shalt thou se perfytly to put out þe mote out of thy brothers eye.

The Epytyle on the .v. sonday after Trinite
sondaye, the iij. epytyle of Peter
and the .iiij. chapter. B

Brethren, be ye all of one mynde, of one herte,
loue as brethre, be pityful, be courteys, meke,
Not rendyng euyll for euyll, neyther rebuke
for rebuke, but contrarpe wyse, blesse, remembryng
that ye are ther vnto called, euen that ye sholde be
heyrers of blessing. Yf any man long after lyfe, &
loueth to se good dayes, let hym refrayne his tong
fro euyll, and his lyppes that they speake not gyle
Let hym eschewe euyll, and do good, let hym seke
peace, & eniue it. For the eyes of the lorde are ouer
the ryghteous, and his eares are opē vnto theyr
prayers, agayne the face of the Lorde beholdethe
them

f. iij.

The Epistles and Gospels.

them that do euill. And ozeouer, who is he that wyl harme you, yf ye folowe that which is good: Ye happye are ye, yf any truble happen vnto you for rightwynes sake. Be ye not afrayde for any terture of them, neyther be troubled, but sanctify the Lord God in your hertes.

**The Gospel on the fyft Sonday after
Trinite Sonday, the fyfth
chapter of Luke.**

Whan the people pressed vnto Iesus, to heare the worde of God, he stode by the lake of Genesareth, and saw two shyppes standing by the lakesyde, but the fyfthermen were gone out of them, and were wasshyng theyr nettes. And he entred in to one of the shyppes, which pertayned to Symon, and prayed hym that he wolde thurst out a lytle from the lande, and he sate downe and taught the people out of the shyppe. Whan he had lefte speakynge, he sayd vnto Symon. Launche out in to the depe, and let dreyne youre nettes to make a draught. And Simon answered, and sayd vnto hym: Mayster, we haue laboured all nyght, and haue taken nothyng, neuerthelesse at thy worde, I wyl lose forth the nette. And whan they had so done, the inclosed a great multitude of fyshes, and theyr net brake, but they made sygnes to theyr felowes, which were in the other shyp, that they shold come and helpe them, & they came, & fylld both the shyppes, that they sunk agayne: Whan
Symon

In Englysh.

Fol. xlvi

Symon Peter sawe that he fell downe at Iesus knees, sayenge: Lord, go from me, for I am a synful man, for we were vtterly astonied, and al that were with him at the draught of fysh, which they toke, and so was also James and Ihon, the sonnes of Zebede, whiche were parteners with Symon. And Iesus sayde vnto Symon: feare not, frome here forth thou shalt catch me. And they brought hym to lande, and forsoke all and folowed him.

The epistle on the. vi. sonday after Trinite son day, the. vi. chap. to the Romaynes. A

Brethren, remembre ye not that al we whiche are baptysed in to Iesu Criste, are baptyled to dye with hym, we are buryed with hym by baptysme, for to dye, that lykewyse as Christ was raysed vp from deathe by the gloze of the father, euen so we also sholde walke in a newe lyfe. For yf we be grafted in deathe lyke vnto hym, euen so shall we be partakers of the resurrection: knowynge this, that our olde man is crucified with hym also, that the body of synne might vtterly be destroyed, that henceforth we sholde not be seruautes of synne, for he that is dead, is iustified from synne. Wherefore yf we be deade with Christe, we beleue that we shall lyue with hym, remembrynge that Christe ones raysed from deathe, dyeth no more, death hath no power ouer hym. For as touchyng that he dyed, he dyed concernyng synne, ones. And as touchyng that he lyueth, he lyueth vnto God.
A ple.

The Epistles and gospels:

Let the wylle cōsider ye also that ye are dead concerning synne, but are alpye vnto god thowow Iesus Christ oure Lorde.

The gospell on the. vi. sondaye after Trinite
sonday, the. v. chap. of Matthew. C.

Iesus sayd vnto his disciples: Wierely I saye vnto you, excepte youte ryghtwysnes excede the ryghtwysnes of the scribes and Pharysees, ye can not entre in to the kyngdome of heaue. Ye haue hearde how it was sayd vnto them of the olde tyme. Thou shalt not kyll, for whosoever killeth, shall be in daunger of iudgement. But I say vnto you: who soeuer is angrye with his brother (vnadvisedly) shall be in daunger of iudgement. Who so euer sayth vnto his brother Racha, shall be in daunger of a counsel. But whosoever sayth thou fool, shall be in daunger of hell fyre. Therefore when thou offerest the gyfte at the aulter, and there rememberest that thy brother hath ought against the, leue there thyne offerynge before the aulter, and go thy way fyrst, and be reconcyled to thy brother, & then come, and offre thy gyfte.

The epytyle on the. vii. sonday after Trinite
sonday, the. vi. chap. to the Roma. D

Brethren, I wyl speake grossly, because of the infirmyte of your flesh. As you haue gyuen your membres seruauntes to vncleennes and to iniquite, from one iniquite vnto another, euē so now gyue your membres seruauntes vnto ryghtwysnes

in Englyshe.

Fol. xlii.

wysnes, that ye may be sanctified. For whē ye were the seruauntes of synne, ye were not vnder ryght-
wysnes. What frute had ye than in those thynges, wherof ye are now ashamed, for the ende of those thynges is death. But nowe are ye deliuered frō synne, and made the seruauntes of God, and haue your frute that ye shulde be sanctified, & the ende euerlastyng lyfe, for the reward of synne is death but eternall lyf is the gyfte of god, thowē Jesus Christ our Lorde.

The gospell ou the. vii. sonday after Trinite
sondaye. the. viii. chap. of Marke. A.

When there was a very greate cōpany with Je-
sus, & they had nothyng to eate. Jesus called
his disciples to hym, & sayd vnto them: I haue
compassion on this people, because they haue ben
nowe with me. iiii. dayes, & haue nothyng to eate.
And yf I wolde sende them awaye fastinge to their
owne houles, the sholde faynt by the waye, for dy-
uers of them came frō farre. And his disciples an-
swered hym: Where sholde a mā haue bread here in
this wilderness to satisfy these? And he asked thē, how
many loues haue ye? They sayde. vii. And he com-
maunded the people to sit downe on the ground. And
he toke the vii loues, gaue thākes, brake, & gaue to
his disciples to set before thē, & they did set them be-
fore the people. And they had a few small fyshes, &
he blessed them, & commaunded thē also to be set before
vp

The epytles and gospels.

by of the broken meat that was lefte senz baskets
ful And that eate were in nombze aboute.iiii.M.
And he sente them awaye.

**The epistle on the. viii. sonday after Trinite
sondaye, the. viii. chap. to the Rom. C**

Brethre, we are now doctours, not to the flesh
to lyue after the flesh. For yf ye lyue after the
fleshe, ye must dye. but yf ye thow the spirite
do mortify þ dedes of the body, ye shal lyue. For as
many as ar led by þ spirite of god, they are þ sones
of god. For ye haue not receyued þ spirite of bondage
to fear any more, but ye haue receyued the spirite
of adopciō, wherby we crye abba father. The same
spirite certifyeth our spirite that we are the sones
of God, yf we be sonnes, we are also heyres, the hey
res I meane of God, and heyres annexed, & togy
ther wyth Christ.

**The gospell on the. viii. sonday after Trinite
sonday the. vii. chap. of Mathewe. C.**

Iesus said vnto his disciples: Beware of false
Prophetes, whiche come to you in shepes clo
thyng, but inwardlye they are rauenyng
wolues, ye shal knowe them by theyr frutes. Do
men gather grapes of thornes, or fygges of thy
gles euen so euey good tree byngeth forth good
frute. but a corrupte tree, byngethe forth the euill
frute. A good tree can not bynge forth bad frute,
nor yet a badde tree can bynge forth the good frute.
Every

Euerye tree that bringeth not forth the good frute, shalbe hewen downe, and caste into the fyre, wherfore by theyr frutes ye shall knowe them. Not all they that saye vnto me, Lorde, Lorde, shall entre into the kyngdome of heauen, but he that doth my fathers wyll, which is in heauen, he shall entre in to the kyngdome of heauen.

The epistle on þ. ix. sond. after Trinite sondaye, the. i. epistle to the Corin. and the. x. chap. B.

Brethren, we maye not luste after euell thynges, as they lusted. Neyther be ye worshippers of ymages, as were some of them, accordinge as it is wrytten: The poeple satte downe to eate and drynke, and rose vp agayne to playe. Neyther let vs conuynct fornicacion as some of the committed fornicacion, and were destroyed in one day. xlii. thousande. Neyther let vs tempte Christ as some of them tempted, and were destroyed of serpentes. Neyther murmur ye as some of them murmured, and were destroyed of the destroyr. All these thynges happened vnto them for ensamples, and were wrytten to put vs in remembraunce. whome the endes of the world are come vpon. Wherfore let him that thinketh he standeth, take hede lest he fall. There hath none other temptation taken you, but suche as foloweth the nature of man. But god is faythfull, which shall not suffer you to be tempted aboue youre strength, but shall in the middes of the temptation, make awaye to scape oute.

The

The Epyistles and gospels.

The gospel on the .xix. Sondaye: after Trinite
sondaye. The .xvi. chapter of Luke, A

Iesus put forth a symlytude vnto hys dysci-
ples, sayinge, There was a certayne rich mā,
whych he had a bayly, that was accused vnto
hym, that he had wasted his goodes. And he called
hym and sayde vnto hym. Howe is it that I heare
this of the? Gyue accomptes of thy baylyshyp, for
thou mayst be no longer bayly. The bayly sayde
wythin hym selfe, what shall I do? for my mayster
wyl take away from me the baylyshyp. I can not
dyege, and to begge I am ashamed. I wote what
I wyl do, that whan I am put out of þ baylyshyp,
they maye receyue me into theyre houses. Than
called he all his maysters detters, and sayde vnto
the fyrst: How moch owest thou vnto my mayster?
And he sayde an hondred tonnes of oyle. And he
sayd to him, take thy byll, and sytte downe quickly
and wyte fyfty. Than sayde he to an other. What
oweste thou? And he sayde: a hondred quarters of
wheate. He sayde to hym, take thy byll and wyte.
iiij. score. And the lorde commended the bniuste
bayly, bpcause he had done wysely. For the chylde
of this worlde are in theyr kynde, wyser than the
chylde:en of lyght. And I say also vnto you, make
you frendes of the wyched Hammon, that whan
ye shall departe, they maye receyue you into euer-
lastyng habitacions.

The epistle on the .x. sonday after Trinite son.

The

The fyrste epistle to the Corinthians. the. xi. chap. A.

Brethren, ye know that ye were gentyles, and went your wayes by to deuine ymages, euen as ye were ledde. Wherefore I declare vnto you, that no man speakyng in the spirite of God, despyeth Iesus. Also no man can say that Iesus is the Lorde, but by the holy goost. There are diuersities of gistes verely, yet but one spirite. And there are differēces of administraciōs, & yet but one lord. And there are dyuers maners of operaciōs & yet but one god, whiche worketh all thynges that are wrought in al creatures. The gyftes of the spirite are gyuen to euery man, to profyte the congregacion. To one is gyuen thowōe the spirite the beteraunce of wysdome, to an other is gyuen the beteraunce of knowlege, by the same spirite, to an other is geuen faythe, by the same spiryte to an other the gyftes of healyng, by the same spirite to another power to do myracles, to an other prophecy, to an other iudgement to discern spirites, to an other diuers forges to an other the interpretaciō of tonges. And these all worketh euen the selfe same spirite, deuidinge to euery man seuerall gyftes, euen as he wyl.

The gospel on the. i. sonday after Trinite sondaye. The. xix. chap. of Luke. F

When Iesus came nye to Ierusalem, he beheld the cytle, and wepte on, sayinge: ys thou haddest knowne those thynges whiche belonge vnto

The Epistles and gospels.

unto thy peace, even at thys tyme thou woldeste take hede but nowe are they hyd from thyne eyes. For the dayes shall come vpon the, that thy enemyes shall cast a banke aboute the, and compass the round, and kepe the in on euery syde, and make the euen with the ground, with thy chyldren which are in the. And they shall not leue in the one stone vpon an other, bycause thou knewest not the tyme of thy visitacion. And he went in to the tēple. and began to cast out them that solde therin and them that boughte, sayenge vnto them. It is writtē my house is the house of prayeys, but ye haue made it a dēne of theues, And he taught dayly in the tēple. **The Psyle on the. xi. Sonday after Trinite. Sunday. The fyrst psyle to the Corin. the. xv. chap. A.**

Brethren, as pertainyng to the Gospell which I preached vnto you, which ye haue also accepted & in the whych ye contynue, by whych he also are saued. I do you to witte, after what maner I preached vnto you, yf ye kepe it, excepte ye haue beleued in vayne. For fyrst of al I deliuered vnto you, that which I receyued how that Christ dyed for our synnes, agreynge to the scriptures, & that he was buried and that he rose agayne the. iiii. day, according to the scriptures, And that he was sene of Cephas, thā of the twelue. After he was sene of mo than fyue hondred brethē at ones, of whych many remayne vnto this day, & many are fallen a slepe, After that appeared he vnto James
char

than to al the apostles. And laste of all he was sene of me, as of one that was borne out of due time, for I am the leest of all þe apostles, which am not woorthy to be called an apostle, bycause I persecuted þe congregacion of God, but by the grace of God, I am that I am, and his grace whych is in me, was not in vayne.

The Gospell on the .xj. sondaye after Trinite sondaye. The .xlviii. chapter of Luke. A.

Jesus put forth this similitude vnto certayne whych trusted in them selues that they were perfyte, and despyled other, Two men wente vp into the temple to praye, the one a pharyse, and the other a publican, The pharise stode and prayed thus with him selfe. God, I thanke the that I am not as other men are, exorcioners, vniuste, aduocates, or as this publican. I fast twise in the weeke. I gyue tithes of al that I possesse. And the publican stode a farre of, and wolde not lyfte vp his eyes to heuen, but smote his brest, saynge. God, be merci. full to me a synner. I tell you this man departed home to his house iust. fyled more than the other.

For euery man þe exalteth him selfe, shall be brought low & he that humbleth hymselfe, shall be exalted.

The pistle on þe .xii. sonday after Trinite son. the second pistle to the Corin. a the .iii. chap. A.

Brethren, such truste haue we thowowe Christ to godwarde, not þe we are sufficient of oure selues, to thynke any thinge as it were of one

The Epyistles and gospels.

oure selues, but our ablenes cometh of god, which hath made vs able to minister the newe testament, not of the letter, but of the spirite. for the letter kil leth, but the spirite geueth lyfe. Yf the ministraciō of deth thozowe the letters fygured in stones was glorvous, so that the chyldren of Israel could not beholde the face of Moyses, for the glorie of his countenance (which glorie neuer theles is done away) why shal not the ministraciō of the spirite be moch more glorvous. for yf the ministringe of condempnacyon be glorious, moch more doth the mynistraciō of ryghtwysnes excede in glorie.

The gospel on the. xii. sonda after

Trinite sonda. The. vii.

chap. of Marke. D

Jesus departed from the costes of Tyre & cam by Sydon vnto the see of Galile thozowe the myddes of the costes of. x. cyties. And they brought vnto hym one that was deafe and dōme, and prayed hym to laye his hande vpon him. And he toke him a syde from the people, and put his fingers in his eares, & dyd spyt, and touched his tōge, and loked vp to heauē, and syghed, and said vnto him: ephata, that is to say, be opened, and streyght waye his eares were opened, and the stringe of his tonge was losed, and he spake playne. And he commaunded them, that they sholde tell no man. But the more he forbad them, so moch the more a great deale they publyshed, saying: He hath done al thing

gr

ges well, and hath made both the dese to heare of
the domine to speake.

The epyllle on þe xiii. sonday after Trinite son-
day. Chrysdē chapiter to the
Galathyans. C.

Brethren, to Abraham & his sede were the pro-
myse made, he said not, in the sedes, as in ma-
ny, but in the sede, as in one whych is Chryste
This I say, that the lawe which began afterwar-
des, beyonde. iiii. hondred and. xxx. yeres, doth not
dysanull þe testament that was cōfyrmed afore of
God vnto Chrystwarde, to make the promesse of
none affecte: For yf the inheritaunce comme of the
lawe, it commeth not of the promesse, but god gaue
it to Abraham by promesse wherfore than serueth
the lawe the lawe was added bycause of transgres-
syon (tyll the sede came to whom the promesse was
made) and it was ordeyned by aungels in the hāde
of a mediatour. A mediatoure is not a mediatoure
of one, but god is one: is þe lawe thā agaynst the pro-
messe of God, god so byd, how be it, yf there had bē
a lawe gyuen which coude haue gyuen lyfe, than
no doute ryghtwysnes sholde haue comme by the
law, but the scripture cōcluded al thynges vnder
ynne that þe promes by the sayth of Iesus Chryst
shold be gyuen vnto them that byleue.

The gospel on the. xiii. sonday after Trinite
sondaye. The. x. chapter of Luke. D.

G. i. Iesus

The Epistles and gospels.

Jesus sayd to hys disciples. Happy are they
whych se that ye se. For I tell you that many
prophetes & kynges haue desyred to se those
thynges whych ye se, and haue not seen them, and
to heare those thynges whiche ye heare, and haue
not herd them. And behold, a certeyn lawyer stode
vp, and tempted hym, sayenge: Master, what shall
I do to inheryte eternall lyfe? He sayd vnto hym:
What is wyrtten in the lawe? howe redeste thou?
And he answered and sayde: Loue thy lord God
wyth al thy hart, and wyth al thy soule, and with
all thy strength and wyth all thy mynde, and thy
neighbour as thy selfe. And he sayde vnto hym,
Thou hast answered ryghte, this do, and thou
shalt lyue. He wyllynge to iustifye hymselfe,
sayde vnto Jesus: Who is than my neighbour?
Jesus answered and sayd. A certayne man descen-
ded from Jerusalem in to Jerico, and fell into the
handes of theues, whych robbed hym of his ray-
ment, and wounded hym, & departed, leuyng hym
half deed: and by chaunce ther came a certeyn prest
thesame waye, and whan he saw hym, he passed
by: and lykewyse a Leuyte, whan he was com nye
to the place, went and looked on hym, and passed by.
Then a certayne Samaritane, as he iourneyed:
came nye vnto hym, and whan he sawe hym, had
compassion on him and wente to and bounde vp
his woundes, and powred in oyle and wyne, and
put him on his owne beast, and brought hym to a
common

common inne, and made prouysion for hym and on the morow whan he departed, he toke out two pens, and gaue them to the hoste, and sayde vnto him. Take cure of hym, and whatsoeuer thou spendest more, whan I come agayne I wyll recōpence the. Which now of these thre, thynkest thou, was nyghbour vnto hym that sel in the theues handes And he sayde, he that shewed mercy on him. Than sayde Iesus vnto hym. Go and do thou lyke wyse.

The Epistle on the. xiiij. Sondag after

Trinite sonday. The. v. chapter.

to the Galathyans. C

Brethren, walke in the spyrite, and fulfyl not the lustes of the fleshe, for the fleshe lusteth contrary to þe spyrite, and the spirit contrary to the fleshe. These are contrary one to the other, so that ye can not do that which ye wold. But and yf ye be ledde of the spirite, than are ye not vnder þe law. The dedes of the flesch are manyfeste, which are these. Aduoutry, fornicaciō, vncleines, wātōnes, wo:shypinge of Images wytchecraft, hatred, vāryaunce, zeale, wrathe, cryse, sedicion, sectes, enuy, rage, murther, dronkenness, glotony, and suche lyke, of the whych I tell you before as I haue told you in tyme past, that they which comitt the sayd thynges, shal not inherite the kyndome of God. But the fruyte of the spyrite, is loue, ioye, peace, longsuffrynge, gentylness, goodnes, faythfulness, mekeness, temperancie. Agaynst suche there is no lawe

The Epistles and Gospels.

lawe. They that are Chrystes, haue crucified the flesh with the appetites and lustes.

The gospel on the. xiiii. soday after Trinite sonday. The. xlii. chap. of Luke. C

As Jesu went to Jerusalem, he passed thorow Samaria and Galile, and as he entred into a certayne towne there met hym. x. men þ were lypfers, whych stode a farre of, and put forth their voyces and sayde: Jesu mayster, haue mercy on vs. When he sawe them, he sayd vnto them. Go, and shewe your selues to the preestes And it chaunched as they went, they were clenfed. And one of them, whā he saw that he was clenfed, turned back agayne, and with a loude voyce prayfed god, and fel downe on his face at hys fete, and gaue hym thanks And the same was a Samaritane. And Jesus answered and said: Are there not. x. clenfed? but were are those nyne. There are not found that returned agayne, to gyue god prayse, saue onelys thys straunger, and he sayd vnto hym. Aryse, and go thy waye, thy fayth hath made the hole.

The epistle on the. xv. sonday after trinite son. the. v. chap. to the Galathians. D.

Brethren, yf we lyeue in the spirite, let vs walk in the spirite, let vs not be hayn glorious, prouokynge one an other, and enuyenge one an other, Brethren, yf any mā be fallen by chaunce in to any taute, ye which are spiritual, help to amede hym

hym in the spyryte of mekenes, consyderynge thy selfe, lest thou also be tempted. Heare ye one another's burthē, and to fulfyll the lawe of Chyyste, yf any man seme to hym selfe that he was som what whan in dede he is nothyng, the same dedeyueth hymseife in his ymaginacion: let euery man proue his owne worke, and than shall he haue reioyng in his owne selfe, and not in another, for euery nā shall beare his owne burthē, let him that is taught in the word, minister vnto him that teacheth hym in all good thynges. Be not deceyued, god is not mocked for what soeuer man soweth that shall he reape. He that soweth in hys flethe, shall of the flethe reape corrupcion: But he that soweth in the spirite, shall of the spirite reape lyfe everlastyng. Let vs not be wery of welldoynge, for whan the tyme is comme, we shall reape wythout wythnesse. Whyle we haue therfore tyme, let vs do good vnto all mē, and specially vnto them whych are of the housholde of sayth.

The Gospel on the. xv. soday after Trinite soday. The vi. chapiter of Math. D.

Jesus sayd to his disciples. No man can serue two maysters, for eyther he shall hate the one, and loue the other: or els he shall leue to the one, and despyse the other, ye can not serue god and Dammon. Therfore I saye vnto you, be not careful for youre lyfe what ye shall eat, nor what ye shall drinke nor yet for your body, what ye shall put

The Epistles and gospels:

on. Is not the lyfe more worthe than meate, & the body more of value than rayment? Beholde the fowles of the ayre, for they sowe not neyther repe, nor yet cary into the barnes: and youre heuenlye father fedeth them: are ye not moche better than they? Which of you (though he toke thoughte therfore) coulde put one cubyte vnto his stature and why care ye than for rayment? Consyder the lyllys of the feild, how they growe. They laboure not neyther spynne, and yet for al that I say vnto you that euen Salomō in al his rycalty was not arrayed lyke vnto one of these. Wherefore if god so clotherh the grasse whych is, to daye in the felde, and to morowe shall be cast into the furne, shall he not moch more do the same vnto you. O ye of litel fayth. Therefore take no thought, sayinge. What shall we eate, or what shall we drynke, or wher wyl we be clothed: after al these thynges seeke the gentyles, for youre heauenlye father knoweth that ye haue nede of al these thynges: but rather seeke ye fyrst the kyngdom of heuen, and the ryghtwysnes therof, and all these thynges shall be mynistred vnto you.

The Epistle on the .xvi. sanday after Trinite son day. The .iii. chapter to the Ephe. B.

Saynt Paule wrote vnto the Ephesiāns, sayinge. I desyre you that ye saynt not bycause of my trybulaciōs that I suffre for your salues, which is your prayse, for this cause I bow my knees

knees vnto the father of oure lord Jesus Chryst,
whych is father ouer all that is called father in he
uen and in earth, that he wold graunte you accor
dinge to the riches of his glorie, that ye maye be
strengthened wyth myght by his spiryt in the inner
mā, that Christ may dwel in your hertes by fayth
that he beyng roted and grounded in loue, myght
be able to comprehend wyth all sayntes, what is
that bredth and length depth and heyghte, and to
know the excellent loue of the knowled of Christe
that ye might be fulfilled with al maner of fulnes
whych cometh of god, vnto him that is able to do
excedyng haboundantly aboue all that we are or
think accordyng to y power that worketh in vs,
be prayse in the congregacions by Jesus Chryste,
thorow out al generaciōs, frō tyme to tyme. Amē.

The gospel on the. xvi. soday after Tri
nite soday The. vii. chap. of Luke. B

Jesus went into a citie called Naim, & many
of his disciples went with him and moch peo
ple. Whan he came nye vnto the gate of y cy
tie, behold, there was a deed mā carped, out, which
was the onely sonne of his mother, and she was a
wydowe, and moche people of the cytie was with
her: and whan Jesus saw her, he had compassion
on her, and said vnto her. Wepe not. And he went
and touched the coffyn: & they that bare him stood
still, and he sayd: yong man I say vnto the aryse.
And the deer sate, vp and began to spake, and he de
liuered

The Epistles and gospels.

lyuered hym to hys mother, & ther came a feare on them all and they glorified god, sayenge: A greate prophete is rysen amonge vs, and god hath visited hys people.

**The epyttle on the .xviiij. Sondaye after
Trinitie sondaye. The. iiii. Chap-
ter to the Ephesians. A**

Brethren, I whych am in bondes for the lo-
des sake, exhorte you, that ye walke worthy
of the vocacion wherwyth ye are called wyth hum-
blenes of mynde, wyth all lowlynes and mekenes,
and longe suffrynge, forbearynge one another, tho-
row loue, and that ye be diligent to kepe the vnitis
of the spirite, in the bōde of peace, beyng on body,
and one spirite, euē as ye are called in one hope of
your callynge. Let there be but one lord, one faith,
one baptysme, one god and father of all, whyche is
aboue all, thow all, and in you all, whych is ble-
sed in the worlde of worldes. Amen.

**The gospell on the .xviiij. sondaye after
trinitie sondaye. The. xiiij.
chapter of Luke. A.**

When Jesus wente in to the house of one of the
chefe Pharisees to eate breade on the Sabot
day, and they watched hym: and beholde, there
was a man before him which had the dropsey: and
Jesus answered and spake vnto the lawyers and
Pharisees, sayeng: Is it lawfull to heale on the
Saboth daye? And they helde theyr peace. And he
toke

in Englyshe.

Fol. liii.

toke hym and healed hym, and let hym go, and answered them, sayeng. Whiche of you shall haue an asse or an oxe fallen into a pyt, & wyll not streyghtway pull hym out on the Saboth daye? And they coulde not answer hym agayne to that. He put forth a symilitude to the gestes, whan he marked howe they pleased to the best rounes, & sayde vnto them: Whan thou arte bydden to a weddyng of any man, syt not downe in the best rounne, least a more honourable man than thou be bydden of him and he that bade both him and the, comyn and say to the, Gyue this man rounne, & thou than begynst wyth shame to take the loweste rounne: but rather whan thou arte bydden go & syt in the lowest rounne, that whan he that bade the cometh, he may saye vnto the: Frende syt by hyer. Tha shalt thou haue worshyp in the presence of them that syt at meate wyth the. For whosoever exalteth himselfe, shall be brought lowe: and he that humbleth himselfe, shall be exalted.

The epistle on the. xliii. sonday after Trinite
sonday. The. i. epistle to the Corin-
thians, & the. i. chap. A.

Brethren, I thanke my God alwayes on your behalfe, for the grace of God whiche is gyuen you by Iesus Christ, that in al thinges ye are made ryche by hym, in all lernynge & in all knowlege, euen as the testimony of Iesus Chryste was confirmed in you, so that ye are behynd in no gyfte.
and

The epytles and gospels.
and wayte for the appearynge of oure lorde Iesus
Chryst, whyche shall strengthe you vnto the ende,
that ye may be blameles in the daye of oure Lorde
Iesus Chryst.

The Gospell on the .xviii. sondaye after Trinite
sondaye, the .xxii. chap of Matthewe. D

The pharisees wente vnto Iesus, and one of
them which was a doctoure of the lawe, as-
ked him a question, tēptinge hym, & sayinge:
Mayster, which is the great cōmaundemēt in the
lawe? Iesus sayd vnto him: Thou shalt loue thy
lorde God with all thy herte, wyth all thy soule,
and wyth al thy mynde, this is the fyrste and that
greatest cōmaundement, & there is an other lyke vn-
to this: Thou shalt loue thy neyghbour as thy sel-
fe. In these .ii. cōmaundementes hange all the law
and the prophetes. Whyle the pharisees were ga-
thered togyder. Iesus asked them, sayinge: What
thinke ye of Chryste? whose sonne is he? They say-
de vnto hym: The sonne of Dauid. He sayde vnto
them: How than doth Dauid in spirite cal him lor-
de, sayinge: The lorde sayde to my lord, syt on my
ryghte hande, tyll I make thyns ennemyes thy fo-
te stole: Yf Dauid called hym lorde, how is he thā
his sonne? And none of them coulde answer hym
agayne one worde: neyther durste any man from
that daye forth aske hym any mo questions.

The epytyle on the .xix. sondaye, after
Trinite

In Englyshe fol. liiij.
Trinite sondaye. The fourth chapiter
to the Ephesians. E.

Brethren, be ye renewed in the spirite of youre myndes, and put on that newe man, whiche after the ymage of God is shaped in ryghtwises, and true holynes. Wherfore put away yenge, and speake euery man treuth vnto his neigbour, for as moch as we are membres one of an other. Be angry, but synne not: let not the sonne go downe vpon your wrathe: gyue no place vnto the bacbyter: let hym that stole, stele nomore, but let hym rather labour wyth his handes some good thyng, that he maye haue to gyue vnto hym that nedeth.

The gospell on the. xij. sonday after Trinite sonday. The. iij. chapiter of Math. A.

Jesus entred into the synagoge, and passed ouer, & came in to his owne cite, and beholde, they brought vnto him a man syncke of the palsey, lyenge in his bed. And Iesus saw theyze sayth, he sayde to the syncke of the palsey. Sonne, be of good chere, thy synnes are forgien the. And behold, certeyn of the scribes sayd in them selues, he blasphemeth. And whan Iesus sawe theyze thoughtes, he sayde. Wherfore thynke ye euyl in youre hartes? wheter is easyer to say: this synnes are forgien the, or to saye: aryse and walke? that ye may knowe that the sonne of man hath power to forgie synnes in earth, than sayde he vnto the syncke of the palsey:

The Epystles and gospels.

sey: Arise, take vp thy bedde, and go home to thy house. And he arose & departed to his house. And whan the people sawe it, meruayled and glorified God, which hath gauen suche power vnto men.

The epytie on the. xx. sonday after Trinite
sonday. The. v. chapter to the
Ephesiens. D.

I Bethzen, take hede that ye walke circumspectlye, not as fooles, but as wyse, redemyng the tyme, for the dayes are euyll, wherfore be ye not vnrwyse, but vnderstande what the wyll of the lord is. And be not dronke with wyne, wherin is ercesse, but be fulfylled with p^r spirite, spekyng vnto your selues in psalmes and hymnes, & spirituall songes, syngyng and makyng melody to the lord in your hertes, grynng thankes alwayes for all thynges, in the name of oure lord Iesus Christ to god the father, submytting your selues one to another in the fear of god.

The gospell on the. xx. sonday after Trinite
sondaye the. xxi. chap. of Mathew. A.

Iesus sayd vnto his disciples: The kyngdom of heauē is lyke vnto a certayne kyng, which maryed his sonne, and sente forth his seruantes, to call them that were byddē to the weddyng, and they wolde not come. Agayne he sent forth other seruantes, sayenge: Tell them which are byddē: Behold, I haue prepared my dyner, myne oven and my fatlynges are kyled, and all thynges

ges are ready, come vnto the mariage They made
 lyght of it, and wēt they? w ayes, one to his serme
 place, an other aboute his marchaundysse, the rem-
 naist toke his seruantes & entreated the vngod-
 ly, and slewe them. Whan the kynge hearde that,
 he was wroth, and sent forth his warryours, and
 destroyed those muttherers, and brent by they? cy-
 tie. Than sayd he to his seruantes: The weddingg
 was prepared, but they which were bydden ther-
 to, were not worthy: Go ye therfore out in to the
 hye wayes, and as many as ye fynde, bydde them
 to the maryage. The seruantes went oute into
 the hye wayes, and gathered togyder as many as
 they coulde fynde, bothe good and badde, and the
 weddingg was furnyshed with ghestes. The kynge
 came into visyte his ghestes, and spied there a mā
 which had not on a weddingg garment, and sayde
 vnto hym: frend, how camest thou in hyther, and
 hast not on a weddingg garmēt: And he was euē:
 specheles. Than sayd the kynge to the minystrs
 Take and bynd hym hand & fote, and caste him in
 to vtter darknes, there shall be wepyng & gnas-
 wyng of teth. For many are called, & few be chose.

The epistle on the. xxi. sondaye after Tri-
 nite sondaye. The. vi. chapter to
 the Ephesians. B.

My brethren, be stronge in the Lorde, and in
 the power of his might, put on the armour
 of God, that ye may stande stedfast agaynst
 the

The Epyistles and gospels

the crafty assautes of the deuyl, for we wrafile not agaynste fleshe & bloude, but agaynst rule, against power, and agaynste worldye rulers of darkenes of this worlde, agaynste spiritual wyckednes, for heauenly thynges. For thys cause take vnto you the armoure of God, that ye maye be able to resiste in the euill daye, and to stande perfyete in all thynges. Stande therfore, and youre loynes gird aboute with verite, haupnge on the breste plate of ryghtwysnes, and holde wyth shooes prepared by the gospel of peace, aboue all, take to you the sheld of faythe, wherwi. h ye maye quenche all the fyre darteres of the wycked, and take the helmet of saluacyon, and the swearde of the spirite, whiche is the worde of God.

The gospel on the .xxi. sonday after Trinite
sondaye, the .iiii. chap. of Ihon. f.

There was a certayn ruler, whose sonne was sycke at Caphernaum, as sone as he heard that Iesus was come out of Iury in to Galile, he went vnto him, and besoughte hym that he wolde descende, and heale his son, for he was euen ready to dye. Than sayd Iesus vnto hym: Except ye se sygnes and wonders, ye beleue not. The ruler sayde vnto him. Syr, comme awaye, or euer that my chyld dye. Iesus sayde vnto hym: Go thy waye, thy sonne lyueth. And the man beleued the wordes that Iesus had spoken vnto hym, and wente his waye. And anon as he wente on his way,

waſe, his ſeruauntes met hym, and tolde hym, ſay-
 inge: Thy ſonne lyueth. Chan enquired he of the
 the houre whan he began to amende, and they ſay-
 de vnto hym: Yeſterdaye the ſeuenth houre the ſe-
 ner leſte hym, and the father knewe that it was the
 ſame houre whan Jeſus ſayd vnto him: thy ſonne
 lyueth, and he beleued, and all his houſholde.

The epyſtle on the. xxi. ſondaye after Trinite
 ſonday, the. i. chap. to the Philippians. A.

Brethren, we truſte in oure lord Jeſus chryſt
 that he which began a good worke in you, ſhal
 performe it, vntyll the daye of Jeſus Chriſte
 as it becommeth me ſo to iudge of you, becauſe I
 haue you in my herte, and haue you alſo euery one
 companions of grace with me, euen in my bondes
 as I defende and ſtablyſhe the Goſpell. God bea-
 reth me recorde, how greatly I longe after you all
 from the very herte rote in Jeſus Chriſt and thys
 I praye, that youre loue maye encrease more and
 more in knowledge, and in all fealyng, that ye
 myght accept thynges moſt excellēt, that ye might
 be pure and ſuch as ſhould hurt no mans conſciēce,
 tyll the daye of Chriſte, fylled wyth the frutes of
 ryghtwyſnes, which frutes come by Jeſus Chriſt
 vnto the glory and laude of God

The goſpel on the. xxi. ſondaye after Trinite
 ſonday, the. xvi. chap. of Mathewe. D.

Jeſus

The Epystles and gospels.

Jesus put forth a similitude vnto his disciples, sayenge: The kyngdome of heauen is likened vnto a certayn kyng, which wold take a comptes of his seruauntes, and whan he had begon to reken, one was brought vnto hym, whiche ought hym .x. thousand talentes, but whā he had nought to paye, the lorde commaunded hym to be solde, and his wyfe, and his chyldren, and all that he had, and payment to be made. The seruaunt fell downe, and besought hym, sayeng: Syr gyue me respyte, and I wyll paye it euery whyt. Than had the lorde pyte on the seruaunt, and losed hym, and forgaue hym the dette. The same seruaunt went out, and founde one of his felowes, which oughte hym an hondred pens, and layde handes on hym, and toke hym by the throte, sayeng: Pay me that thou owest. And his felow fell downe & besought hym, sayeng: Haue pacience with me, and I wyll paye the all. And he wold not, but went and haste hym into pryson, tyll he sholde paye the dette. Whā his other felowes saw what was done, they were very sory, and came and tolde to theyr lorde all that had happened. Than his lord called hym, and sayde vnto hym: O cruell seruaunt, I forgaue the all the dette, because thou praydest me, was it not mete also, that thou shouldest haue had compassion on thy felow, euen as I had pyte on the? And his lord was wroth, & deliuered hym to the saylers, tyll he shold paye all that was due to hym.

So

So lykewyle shall my heauenlye father do vnto
you, yf ye wyll not forgyue wity your hertes, eche
one to his brother theyr trespasses.

The Epyllie on the. xxiij. sondaye after
Trinite sonday. The thyrde chap.
to the Philippians. D

Brethren, be folowers of me, and loke on them
which walke, euen so as ye haue vs for an ex-
ample, for many walke (of whome I haue
tolde you often, and nowe tell you wepyng) that
they are the enemyes of the crosse of Christ, whose
ende is dampnacion, whose belly is theyr god, and
whose glozy is to theyr shame, which are worldly
mynded, but our conuersacion is in heauen, from
whence we loke for the Sauyours euen the Lorde
Jesus Christe, whiche shal chaunge into an other
fashion our vyle bodyes, that they maye be fashio-
ned lyke vnto his glorvous body, accordyng to the
workyng, wherby he is able to subdue all thyng-
ges vnto hymselfe, in Jesus Christ our Lorde.

The gospel on the. xxiij. soday after Trini-
te sonday, the. xxiij. chap. of Matthew. B

The Pharisees went and toke counsell, howe
they myght tangle Christ Jesus in his wor-
des, and sent vnto hym theyr disciples with
Herodes seruauntes, sayenge: Mayster, we know
that thou art true, and that thou teachest þ waye
of God truely, neyther carest for any mā, for thou
consyderest not mens estate, tell vs therfor, howe

The Epyistles and gospels.

thynkest thou: Is it lawful to gyue tribute vnto Cesar, or not: Jesus perceyued theyr wyllynes, and sayde: Why tempt ye me ye ypocrites: let me se the tribute money. And they toke hym a peny, and he sayde vnto them: whose is this ymage and superscripcion: They sayd vnto him: Cesars. Thā sayd he vnto them: Gyue therfore to Cesar, that which is Cesars, & gyue vnto god, & which is gods

The epyistle on the .xxiii. sondaye after Trinite
sonday, the .i. chap. to the Colossians. B.

Brethren, we ceale not prayenge for you, and desyring that ye myght be fulfilled with the knowlege of his wyl, in all wysdome and spirital vnderstandyng, that ye myght walke worthy of the lord in all thynges that please, beyng frutfull in all good workes, and encreasyng in the knowlege of god, strenghted with all myght, together with gloriuous power, vnto all pacience and longe suffryng, with ioyfulness in Jesus Christ oure Lord.

The Gospel on the .xxiii. sondaye after Trinite
sonday, the .ix. chap. of Mathew. C.

Whyles Jesus yet spake vnto þe people, beholde, there came a certeyne ruler, and worshypped hym, sayenge: My doughter is even nowe decreased. but come, and laye thy hande on her, and she shal lyue. And Jesus arose, and folowed hym with his disciples. And behold, a woman whiche was diseased with an yllue of bloode .xii. yeaeres, came

came behynde hym, and touched the hemme of his vesture. For she sayd in her selfe: yf I maye touche but euen his vesture onely, I shall be safe.

Jesus turned hym aboute, & behelde her, sayenge: Doughter be of good comforte, thy faythe hath made the safe. And she was made whole euē that same houre.

The epyllle on the nexte sonday before aduent sonday. Jeremiag. xxiij.

Bethren, beholde, the dayes wyl come, saythe the lord, that I wyl steepe vp vnto Dauid a rightuous braunche, which shall beare rule & discusse matters with wysdome, & shall set vp equitie and ryghteousnes agayne in the earthe in his tyme. Juda shall be safe, and Israell shall dwell without feare, and this is the name that they shall call hym, the lord our rightuousnes, wherfore the dayes wyl come, saythe the lord, that they shall say nomore, the lord lyueth that brought the chyl dren of Israell oute of the lande of Egypte, but the lord lyueth which delyuered and brought the sede of the house of Israell out of the land of the north, and from all landes whether I thrust them, and they shall dwell in theyr owne lande, sayethe the lord god almyghty.

The gospel on the nexte sonday before aduent sonday the. vi. chap. of Ihon. A.

When Jesus lyfted vp his eyeen, & sawe a great company come vnto him, he sayd vnto Philip:

p. u.

whence

The Epistles and gospels.

Whence shall we bye breade that these myghte
eate. This he sayde to proue hym, for he hym selfe
knewe what he wold do. Philip answered hym:
Two hondred peny worthe of breade are not suffi-
cient for them, that every man haue a lyttel. Thā
sayd vnto hym one of his disciples Andrew, Sy-
mon Peters brother. There is a chyld here, which
hath fyue barly loues, and two of fishes, but what
is that among so many? Jesus sayd: make the peo-
ple to sytte downe (there was muche grasse in the
place) and the men sate downe, in nombre about
b. M. Jesus toke the breade, and gaue thanks, &
gaue to his disciples, & his disciples to them that
were set downe: & lyken y^e of the fyshes, as much
as they wolde. Whan they had eaten ynoughe he
sayde vnto his disciples: Gather vp y^e broke meate
that remayneth, that nothyng be lost. They ga-
thered it togyder and fylled. xij. baskets with the
broken meate of the fyue barly loues and two fy-
shes, whiche broken meate remayned vnto them
that had eaten. Than those men whan they had
seen the myracle that Jesus dyd, sayd: This is of
a trouth thesame prophete which shal come in to
the worlde.

The epistle on the fyrst sonday in Ad-
uent. The. xiiij. chap. to the Rom. D

Bethzen, for so muche as we knowe this, na-
mely the tyme, that the houre is nowe for vs
to ryse from slepe, for nowe is oure saluacion
nearre

nearer, then when we beleued, the nyght is pastel.
and the daye is come nye. Let vs tuffore caste a
waie the workes of darkenes, and put on the ar-
mour of lyght. Let vs walke honestlye as it were
in the daye, not in excelle of eatynge & drynkynge,
neyther in charyng and wantonnes, neyther
in stryfe and enuyenge, but putte ye on the Lorde
Jesus Christe

The gospell on the fyrst sondaye in aduēt.

The. xii. chap. of Matthewe. A.

When they drewe nye vnto Ierusalem, & were
Wcome to Betphage vnto the mounte Oliuet,
Jesus sent two of his disciples, sayeng to the:
Go in to the towne that lyeth before you, & anon
ye shall fynde an asse bounde, and a sole with here,
lose them, and bynge them vnto me. And yf any
man saye ought vnto you, say ye the lorde hathe
nede of them, and strayght waye he wyl let them
go. All this was done to fulfyll that whiche was
spoke by the Prophete, sayenge: Tell ye the dought-
er of Syon: beholde, the kynge cometh vnto the
meke, and syttinge vpon an asse & a colte, the sole
of an asse vled to the pooke. The disciples wente, &
dyd as Jesus commaunded them, and brought the
asse and the colte, and put on them theyr clothes,
and set hym thereon. But many of the people spied
theyr garmentes in the waye, other cutte downe
brāches from the trees, and strewed them in the
waye. The people that wente before, and they al.

The Epistles and gospels.

so that folowed after, cryed, sayeng. Hosanna the sonne of Dauid. Blessed be he that cometh in the name of our Lord, Hosanna in the heyght.

The epytyle on the. ii. sondaye in Aduent.

The. xv. chapter to the Rom. A.

Brethren, what soeuer thynges are wrytten before tyme, that is wrytten for oure lernyng, because that we throughe patience and confort of the scripture myght haue hope. The god of patience & consolacion graunte you to be lyke mynded one towarde another, after the ensample of Jesu Christ that ye all agreynge togyder, maye with one mouth prayse god the father of our lord Jesu Christ. Wherefore receyue ye one another, lyke as Christ receyued vs to the prayse of god. I say also that Jesus Christ was a minister of the circumcision for the trowth of goddes wyll, to confirme the promyses made vnto the fathers. And that the Gentyles myght prayse God for his merces sake, as it is wrytten: For this cause I will prayse the amonge the Gentyles, and syng in thy name. And agayne he sayeth: reioyce ye Gentyles with his people. Agayne prayse the lord all ye gentyles, and laude hym all nacions. And in another place Esaias sayth: There shalbe the roote of Jesse, and he that shall ryle to reygne ouer the Heathen, in hym shall the Heathen hope. The God of hope fyll you with all ioye and peace in beleuyng, that ye maye be flowynge in hope throughe the power
of

of the holy ghost

The gospell on the.ii. sondaye in Aduent.

The. xxi. chapter of Luke.

Jesus sayde vnto his disciples: there shall be signes in the Sonne, and in the Moone, and in the Sterres & vpon earth, the peolpe shall be in such dyspayre, that they shall not tell which waye to turne them selues. The see and the waves shall roze, & mens hertes shall fayle them for feare and for loynge after those thynges, whiche shall come on the earth, for the powers of heauen shall moue, and then shall they se the sonne of man come in a cloude with power and greate gloire, when these thynges begyn to come to passe, then loke vp an eyte vp youre heddes, for youre redemption draweth nye. And he shewed them a similitude, be- holde the sygge tree, and all the trees, when they shote forth theyr buddes, ye se and knowe of your owne selues, that sommer is than nye at hand. Al so ye lykwysle (when ye se these thynges come to passe) so vnderstand, that the kyngdome of god is nye. Merely I saye vnto yon, this generacion shall not passe, tyll all be fulfilled, heauen & earth shall passe, but my wordes shall not passe.

The epistle on p. iij. today in Aduent. The. i. pistle & the. iiii. chap. to p. Corinthians. I

Rethzen, let men this wyse esteeme vs, special ly for Christes ministers, and stewardes of hys secretes of God. Nowe men desyre nomore of the

The Epistles and gospels.

the ſeward then that they be founde faythefull, with me it is but a very ſmal thyng, that I ſhold be iudge of you eyther (of mans daye) no I iudge not myne owne ſelfe, I know nought by my ſelfe, yet am I not therby iuſtified, it is the lord that iudgeth me, therfore iudge nothing before þ tyme, vntyll the lord come, which wyll lyghten thynges that are hyd in darknes, & open þ coſeils of þ herſes. And then ſhall euery man haue prayſe of god.

The goſpell on the thyrde Sondaye in Ad-

uent, the. xi. chap. of Mattheu. A

When Ihon beyng in pryſon, hearde the wordes of Chriſt, he ſente two of his di. ciples, and ſayd vnto hym: Arte thou he that ſhall come, or ſhall we loke for another. Jeſus answered, and ſayd vnto them. Go and ſhew Ihon agayne what ye haue hearde and ſene. The blynde ſe, the halte go, the lypers are clenſed, the deaf heare, the deed are repled vp, & the goſpell is preached to the pore, and happy is he that is not offended by me. Euen as they departed, Jeſus began to ſpeake vnto the people of Ihon: What wente ye for to ſe in the wyldernes, wente ye out to ſe a rede waue-rynge with the wynde? eyther what wente ye out for to ſe, wet ye to ſe a man clothed in ſoft rayment. Beholde, they that weare ſoft clothynge, are in kynges houſes. But what went ye out for to ſe? went ye out to ſe a prophete? yea I ſaye vnto you, & more the a prophete, for this is he of who

it is wyrtten: Beholde, I sende my messenger before
re thy face, which shal prepare thy way before the.

The epytyle on the. iiii. sonday in Aduente.

The. iiii. chap. to the Philip. A.

Brethren, reioyce ye in the lorde alwaye, and
Bagayne I saye, reioyce, let youre frendshyp be
knowne vnto all men. The Lorde is even at
hande. Be not carefull, but in all thynges let your
peticion in seruenta prayer and supplicacyon be
knowne before God with geuinge of thanks. And
the peace of god, which passeth all vnderstandyng,
keepe youre hertes and myndes in Christ Jesu.

The gospell on the. iiii. sondaye in Ad-
uent, the fyrst chap. of Ihon. B.

When the Jewes sente prestes and leuites from
Jerusalem to aske Ihon what arte thou. And
he confessed and denyed not, and sayde playn-
ly: I am not Christ, and they asked him, what then?
arte thou Helyas? And he sayde: I am not. Arte
thou that Prophete? And he answered no. Then
sayde they vnto hym: What arte thou, that we
may gyue an answer to them that sente vs. What
sayst thou of thy selfe? He sayde: I am the voyce of
a cryer in the wyldernes, make straghte the waye
of the lorde, as sayd the prophet Elaias: And they
which were sente were of the Pharisees. And they
asked hym, and sayde vnto hym: Why baptyste
thou then, ys thou be not Christe, nor Helyas, ney-
ther the prophete, Ihon answered them, sayenge.
I bay-

The Epyistles and gospels.

I baptysse wyth water, but one is amonge you, whom ye knowe not. He it is that cometh after me, whych was before me, whose sho latched I am not worthy to vnlose. These thynges were done in Bethabara beyonde Iordane, where Ihon dyd baptysse.

The epystle at hys masse on Christmas
daye. The fyrste chapiter to
the Hebrewes. A.

Bethzen, God in tymes paste diuerslye and
manye wayes, spake vnto the fathers by pro
phetes, but in the laste dayes he hathe spoken
vnto vs by his owne sonne, whome he hathe ma
de heyre of all thynges, by whom also he made the
worlde. Whych sonne beyng the byrgatnesse of
his glory, and the very ymage of his substaunce ru
lynge all thynges, wyth the worde of hys power,
hathe by his owne persone pouged oure synnes,
and sytteth on the ryghte hande of hys mayestye
hys, and is more excellent then the angelles, in as
much as he hath by inheritaunce obteyned a more
excellenter name than they, for vnto whych of the
aungelles sayd he at any tyme, thou arte my sonne,
this daye begate I the. And agayne, I wyll be hys
father, and he shal be my sonne. And agayne, when
he byngeth in the fyrste begotten sonne in to the
worlde, he saythe: And all aungelles of God shall
worshyppe hym, and vnto his aungelles he saythe:
he maketh his aungelles spirites, and hys mynys
ters

fers flambes of fyre, but vnto the sonne of saythe:
 O God thy seate shall be for euer and euer, the scp-
 ter of thy kyngdome is a ryght lepter. Thou hast
 loued ryghtwysnes, and hated iniquytie, wher-
 fore hath God whyche is thy God, anoynted the
 wyth the oyle of gladnes aboue thy felowes.
 And thou lord in the begynnynge hast layd þe foud-
 dacion of the earth. And the heauens are the wor-
 kes of thy handes. They shall peryshe, but thou
 endurest. But they all shall ware olde also as doth
 a garmente, and as a besture shalt thou chaunge
 them, and they shall be chaunged, but thou arte al-
 wayes the same, and thy yeaes shall not fayle.

The gospell at hye masse on Christmas day,
 the fyrste chapiter of Ihon. A.

In the begynnynge was the worde, and the
 worde was wyth God, & God was the worde.
 The same was in the begynnynge with God.
 All thynges were made by it, and withoute it was
 made nothyng that was made. In it was lyfe, &
 the lyfe was the lyght of men, & the lyght shyneth
 in darkenes, and the darkenes comprehendeth it
 not. There was a man sente fro god, whose name
 was Ihon. The same came as a wytnes to beare
 wytnes of the lyghte, that all men throughe hym
 myght beleue, he was not that light, but was sente
 to beare wytnes of þe lyght. That was a true light
 which lyghted all men that come into the worlde,
 he was in the worlde, and the worlde by hym was
 made.

The Eppistles and gospels.

made, and the woude knowe hym not, he came amonge hys owne, and his owne receyued him not. But as many as receyued hym, to them he gaue power to be the sonnes of god in that they beleued on his name, which were borne not of blode, nor in the wyl of the fleshe, nor yet of the wyl of man, but of god, & the same word became flesh, & dwelte amonge vs, and we sawe the glory of it, as the glory of the onely begotten sonne of the father, which word was full of grace and verite.

The ppistle on saynt Steuens daye,
the vi. chap. of the Actes of the
Apostles. C.

Steuen full of fayth and power, dyd greate wonders and myracles amonge the people. The there arose certeine of the scoles, which are cal ed Lybertynes, and Syrenytes, & of Alexandria, and of Cilicia, and of Asia, disputing wyth Steuen, and they coude not resyste the wysdome, & the spirite with which he spake. When they herde these thynges, they hartes claued asunder, and they gnashed on hym with theyre teeth, but he beyng full of the holy gooße looked vp stedfastly wyth hys eyes into heuen, and saw the glory of god, and Jesus standynge on the ryght hande of god, and said: beholde, I se the heuens open, and the sonne of man standynge on the ryght hande of god. Then they gaue a shote with a loude voyce, and stopte theyre eares and ranne vpon him al at ones, and cast him oute

In Englysh.

Col. lxxiiij.

out of the cytie, and stoned him, and the wyttresses layde downe theyr clothes at a yonge mans fete named Saule. And they stoned Steuen, calling on, and sayinge: Lord Iesu receyue my spirite, and he kneld downe and cryed wyth a loude voyce. Lord laye not this synne to theyr charge. And when he had thus spoken, he fell a slepe in oure Lorde.

The gospel on s. Steuens daye, the.

lxxiiij. chap. of Mathewe. D

Iesus sayd vnto the Jewes and chiefe prestes, beholde, I sende vnto you prophetes, wyle men and scribes, and of them, shall ye kyl and crucyfie, and some of them shall ye scourge in your synagoges, and persecute them from cytie to cyty, that all ryghtuous bloude maye fall on you, whyche hath ben shed by on the earth, from the bloude of ryghtuous Abel vnto the bloude of Zachary: as the sonne of Barachias, whome ye slewe bytwene the temple and the aulter. Verely I saye vnto you all these thynges shall lyght vpon this generacion, o Jerusalem, Jerusalem, whyche kyllest prophetes, and stonest them which are sente vnto the, how ofte wolde I haue gadred thy chyldren togyther, as the henne gadreth her chyldrens vnder her wynges, but ye wolde not, beholde your habytacio shall be leste vnto you desolate. For I saye to you, shall not se me hens forth, tyl that ye say. Blessed is he that commeth in the name of the lorde.

The epyllle on saynt Iohn the Euange-

lystes

The Epytles and gospels.

lystes daye. Ecclesiastice. xv

He that feareth God wyl do good: and he that kepeth the lawe shal optayne wysdome, and she wyl come agaynst him as a honorable mother: as a woman yet a virgyn, shall she receyue hym. She shall fede hym wyth the breade of lyfe and vnderstandynge, and the water of hol-some wysdome she shall gyue hym to drynke, and she shall exalte hym amonge his neyghbours: and shall open his mouth euen in the thickest of the congregacion. And she shall fyll hym wyth the spirite of wysdome and vnderstandynge, and wyth the garmente of glory shall apparell him. She shall make him ryche with ioye and gladnes, and shall inherite him of an euerlastynge name.

The Gospell on saynt Ihon the euan-
ge. lyses daye. The. xxi. cha-
piter of Ihon. f.

Jesus sayd to Peter, folowe me Peter turned aboute, and sawe that dysciple whome Jesus loued folowynge, which also leued on his brest at suppet, and said. Lord which is he that betrayeth the? When Peter therfore sawe him, he sayde to Jesus. Lord what shall he here do? Jesus sayde vnto him: Yf I wyl haue hym to tary tyll I come what is that to the, folowe thou me. Then went this sayinge abroad amonge the brethren, that that dysciple sholde not dye, yet Jesus sayde not to hym he shall not dye, but yf I wyl that he tary tyll I cō

In Englysh.

fol. lxxiii.

For me, what is that to the, the same disciple is he,
which testifieth of these thynges, & wrote these thynges,
and we knowe that his testimonye is true.

The epytyle on chyldermas daye. The.

xliii. chapter of the reuelacion

of saynt Ihon. A.

And I looked and loo a labe stode on the mounte
Syon, and wyth hym a hondred and. xliii.

thousand, haupnge his name and his fathers
name wrytten in theyre forherdes, and I herde a
voyce from heauen, as the sound of many waters,
and as the voyce of a great thunder, and I herde
the voyce of harpers, harpyng wyth theyr harpes,
and they songe as it were a newe songe before the
seat, and before the four beasts, and the elders:
and no man coude lerne that songe, but the hundred
and xliii. thousande, which were redemed fro the
erth. These are they, which were not defyled wyth
women, for they are virgyns. These folowe the
lambe whither soeuer he goeth. These were rede-
med from men, beyng the fyrste frutes vnto god,
and to the lambe, and in theyr mouthes was founde
no gyle, for they are without spot before the throne
of God.

The gospell on Chyldermas daye. The. ii.

chapiter of Matthewe. C.

The aungel of the Lord appered to Ioseph in
a dreame sayinge. Arise and take the chyld &
his mother, and flye in to Egypte and abyde
there

The Epyistles and gospels.

there tyll I brynge the worde, for it wyll come to passe that Herode wyll seeke the chylde to destroye him. The he arose & toke the chylde and his mother by nyghte, and departed in to Egypte, and was there vnto the deth of Herode, to fulfill that which was spoken of the lord by the prophet, which saith: Out of Egypte haue I called my sonne. Then Herode perceyvyng that he was mocked of the wyse men, was excedyng wrothe, and sente forth and slew all the chylde that were in Bethleem, and in all the costes therof, as many as were twoo yerres olde, and vnder accordyng to the tyme whych he had dyligently searched out of the wyse men. The was fulfilled that whiche was spoken by the prophete Jeremy, sayenge: On the hyiles was a voyce herde, mournynge, wepyng and greate lamentacion. Rachael wepyng for her chylde, and wolde not be comforted, bycause they were not.

The epylle on the sondaye after Christ-
mas daye The. iiii. chapter to the
Galathians. 2.

Bethre, I say that the heyre as longe as he is a chylde, differth not from a seruaunt, though he be lord of all, but is vnder tutors and gouerners vntyll the tyme appoynted of the father, euen so we as longe as we were chylde, were in bondage vnder the ordinaunces of the worlde, but whan the tyme was full come, god sente hys sonne borne of a woman, and made bonde vnto the lawe
to

to redeme them whiche were vnder the lawe, that we through electiō myght receyue y inheritaunces that belongeth vnto the naturall sonnes, because ye are sonnes. God hath sente the spirite of hys sonne into oure hertes, which cryeth abba father, wherfore now art thou not a seruaūt, but a sonne yf thou be a sonne, thou arte also a heyre of God through Christe.

The Gospell on the sonday after Christmas day
The.ii. chapter of Luke. C.

Joseph and Mary, the mother of Jesus mer-
uayled at those thynges, whych were spoken
of hym; and Symeon blessed them, and
sayde vnto Mary his mother, behold, thys chyld
shal be the sal, and resurrection of many in Israel;
and a sygne whych shal be spoken agaynst e; and
moreouer the swerde shal perce thy soule, that the
thoughtes of manye hartes maye be opened, and
ther was Anna a prophetes, the doughter of Pha-
nuell of the trybe of Aser, and she was of a greate
age, and had lyued wyth an husbande. vii. yeares
from her virgynyte, and she had ben a wydow a-
boutē. iiii. score and. iiii. yeares, whych wēt neuer
out of the temple, but serued there, wyth fastyng
and praye myght and day, and she came forth that
same houre, and praysed god, and spake of hym to
all that lohed for redempciō in Jerusalem, and as
soone as they had perfourmed all thynges, accor-
dyng to the lawe of the lorde, they returned into

The Epystles and gospels.

Galyle into theyꝝ owne cytie Nazareth, and the chylde grew and waxed strong in spirite, and was full of wysdom, & the grace of God was with him. The Epystle on the dedicacion day. The. xxi. chapter of the Reuelacion of Ihon. A.

Iohn sawe the holy cytie new Ierusalem come down fro god out of heuē, prepared, as a byrd garnysed for her husband, & I herde a greate voyce fro the thꝛone, saying. Behold, y tabernacle of god is w me, & he wyl dwel wyth the, & they shal be his people, & god himself shal be with the, & be theyꝝ god, & god shal wype away al teares fro their eye, & there shalbe nomore deth, neyth sorowe neyth cryeng. neithyr shal there be any more payne, for the old thynges are gone. And he that satte vpon the seate sayde. Beholde, I make all thinges new.

The gospel on the Dedicacion day. The. xix
Chapiter of Luke. A.

Jesus entred in & wēt thꝛow Jerico, & behold ther was a mā named zacheus, & he was a ruler amōg y publicanes, & ryche also, & he made meanes to se Iesus, what he sholde be, & he coulde not for the pꝛeale, because he was of a low stature wherfore he ran before, & ascended vp into a wyld figge tree, to se hym, for he wold comme that same way. And whan Iesus came to the place, he looked vp, and saw him, & sayde vnto hym: zache, at ones come downe, for to day I must abyde at thy hous And hastely he came downe, and receyued him ioyfully

In Englyshe.

Fol. lxxvi.

fully. And whan they sawe that, they all grudged,
saying. He is gone into tary wyth a man that is a
synner. Zache stode forth and sayde vnto the lord:
Beholde lord, the halfe of my goodes I gyue to
the poore, & yf I haue done any man wrong, I wyl
restore hym foure fold. Iesus sayd vnto hym. This
day is helth come vnto this hous, for as moche as
this same is become the chylde of Abraham, for the
sonne of man is come to seeke & to saue that which
was lost.

Finis.

The Epistles and Gospels.

Here begynneth the

Epistles and gospels on
sayntes dayes.

The Epistle on candelmas day. Mala. iii.

Behold, I send my messenger, which shall
prepare the way before me, and I will
come vnto his temple, euē the messenger of the couenaēt
whom ye desire. Beholde he cometh saythe
the lord of powers. Who shall endure in the day
of his comynge? Or who shall stande whyle he
is sene? For he is as tryenge fyre and as the herd
that fullers scoure withall. And he shall trye
eng and purgynge syluer, and shall trye and pu-
rifye the sonnes of Leuy, and shall fyne them as
golde & syluer, & they shall bring offering vnto the
lord of rightousnes, & the sacrifice of Iuda & of Je-
rusalē, shall be delicyous vnto y lord, as in the olde
tyme & in the yeres that were at the begynnynge.

The Gospel on Candelmas day. The
second Chapter of Luke. ii.

When the tyme of her purifyeacion (after the
lawe of Moyses) was come, they brought Je-
sus to Ierusalem, to present hym to the lord:
as it is wyrtten in the lawe of the lord. Euery
man chylde that fyrt openeth the matrix, shall be
called holy to the lord, and to offre (as it is saide in
the

the law of the lord) a payre of turtle doves, or two
yonge pygons. And behold, there was a man in
Jerusalem, whose name was Symeon, and the
same man was iust, and feared god, and longed for
the consolacyon of Israel, and the holy goost was
in hym, and an answere was gyuē him of the holy
gooste, that he shoulde not se deathe, before he had
sene the lordes anoynted. And he came by inspyra-
cyon in to the tēple. And whā the father and the
mother brought in the chyld Iesus to do for hym
after the custome of the law Than toke he him vp
in hys armes, and iayde. Lorde, now let reste thou
thy seruant depart in peace according to thy pro-
messe. For myne eyes haue sene the sauoure sente
from the, which thou hast prepared before the face
of all the people, A lyght to lyghten the gentyles,
and the glory of thy people Israell.

The Epistle on saynt Mathias the apo-
stles daye, The fyrst Chapter of the
Actes of the apostles. C

Peter stode vp in the myddes of the disciples,
and said (the nombre of the names told were
aboute an. C. and. xx.) Ye man our bretheren,
this scriptur must nedes be fulfylled which þe holy
goost, thorothe the mouthe of Dauid spake before
of Judas whyrch was guyde to them that toke Je-
sus. For he was nombred with vs and obtained fe-
lowshyp in this ministracion, and he hath now pos-
sessed a plot of ground with the reward of iniquitie

The Epistles and Gospels.

¶ When he was hanged brasht asunder in þe myddes, & al his powels gushed out, which thinge was known vnto al þe inhabiteres of Ierusalē: in so moch þe that felde is called in the mother tonge, Acheldema, that is to saye, the bloudy felde. It is written in the booke of Psalmes: His habitation be voyde, and no man be dwelling therein, and his Bysshoprþe let an other take. Wherefore of these men, which haue compayned with be (all the tyme that the lord Jesus went in and out among vs, begynnynge at the Baptisme of John vnto this same daye that was taken vp from vs) must one be ordeyned to be a wytnes with vs of his resurrection. And they appoynted two men, Ioseph called Barsabas (whose yf name was right wyse and Matthis and they prayed sayeng. Thou Lorde, which knowest the hartes of al men, shewe whether thou hast chosen of these two, that the one maye take þe rōme of this ministration and apostleshippe from the which Judas by transgression fell, that he myght go to his own place. And they gaue forth theyr lottes, and the lotte fell vpon Matthis, and he was counted with the eleuen Apostles.

¶ The Gospell on saynt Matthis the Apostles daye. The xi. chapter of Mathew. D.

¶ When Jesus answered, and sayd, I prayse thee o father, lord of heuen and erth, because thou hast hyd these thinges from the wyse and prudent

in Englyshe.

Fol. lxviii

dent, and hast opened them vnto lytle babes, euen
so father, for so it pleased the. All thinges are gyue
vnto me of my father, and no man knoweth þe sone
but the father, neyther knoweth any mā þe father,
saue the sonne, and he to whome the sonne wyll
open hym. Come vnto me all ye that labour and
are ladē, and I wyll ease you take my yoke on you
and lerne of me, for I am mylde and lowly in hert,
& ye shal fynde reste vnto your soules for my yoke
is easy, and my burthen is lyght.

The Epytyle on the Annunciacion
of our lady. Esaie. vii.

Our lord spake to Achas, sayinge. Are the a
signe of the lord thy god, from a low bineth
or fro an hye aboue. But Achas, answered.
I wyll not are, neither wyll tempt the lord, wher-
fore the lord sayde. Herken ye of the houle of Da-
uid. Is it not ynoughe to bere men, but you must
wery my god to? The lord therfore his owne seife
shal gyue you a token. Beholde, a byrgyn shall
be with chylde, and shal beare a sonne, and shal cal
his name Emanuell. He shall eat butter & hony,
vntyll he may haue vnderstandynge to refuse the
euyl, and to chose the good.

The gospell on the Annunciacion of our
lady. The fyrst chapter of Luke. C

And in the. vi. moneth, the aungell Gabriell
was sent from god vnto a cite of Galile na-
med Nazareth, to a birgyn spoused to a man
whose

The Epytles and gospels:

whose name was Ioseph of the house of Dauid,
and the virgins name was Mary. And the aungell
went in vnto her, and sayd. Hail greatly in gods
fauoure, the lord is with the blessed arte thou a-
monge women. When she sawe hym she was abas-
shed at his sayinge, and caste in her mynde what
maner of salutacyon that shold be. And the aun-
gell sayd vnto her, feare not Mary, for thou haste
found fauour with god. Lo thou shalt conceyue
in thy wombe, and shalt bere a sonne and shalt
call his name Iesus. He shall be great, and shall be
called the sonne of the hiest, and the lord god shall
gyue vnto hym the seate of his father Dauid, and
he shall reigne over the house of Iacob for euer,
and of his kingdome shall be none ende. Then
sayd Mary vnto the aungell. How shall this be,
saying that I knowe not my husbande? And the
aungell answered and sayd vnto her, the holy gost
shall come vpon the, and the power of the hiest shall
ouer shadowe the. And therefore that holve thyng
which shall be borne shall be called the sonne of god.
And behold, thy colyn Ellyzabeth she hath also con-
ceiued a sonne in her olde age, and this is the. vi.
moneth to her which was called barayne, for with
god shall nothyng be impossible. Marye saide, be-
holde I am the hande mayden of the lord, be it vn-
to me even as thou hast sayd.

The Epytyle on saynt Georges daye.

The first chapter of James. A.

My

Iesu
byn
uer

My brethren, count it exceedinge joy whā ye
 fal into diuers tribulacions, for as moche
 as ye knowe tryeng of your sayth, bringeth
 pacience, and let pacience haue her profyte worke,
 that ye maye be profyte and hole, that nothyngē
 be lackyngē vnto you, yf any that is amonge you
 lacke wysdom, let him aske it to god (which gyueth
 to al mē abundantly without fraude, and casteth
 noman in the teeth, and it shall be geuen hym, but
 let him aske in sayth, and wauer not, for he that
 dobteth, is lyke the waues of the see, tosse of the
 wynde, and caryed wyth vyolence. Neyther let the
 man thynke that he shall receyue anye thyngē of
 god. A waueryngē mynded man, is vnstable in all
 his wayes. Let the brother of low degre, reioyce in
 that he is exalted, and the ryche in that he is made
 lowe, for euen as the floure of the grasse shall be va-
 nyshe awaye. The sonne riseth with heate, and the
 grasse wyddereth, and his floures fall awaye, and
 the beautye of the fassyon of it perysheth, euen so
 shall the ryche man perysh wyth hys abundaunce.
 Happy is the man that endureth in affliction, for
 whan he is tryed, he shall receyue the crowne of lyl,
 whych the lord hath promysed to thē þat loue hym.

The gospel on saynt Georges daye.

The. xv. chap. of Ihon. A

Iesus sayd vnto his disciples. I am the verye
 vyne and my father is an husbandeman. E-
 uery brāich that beareth not frute in me, he
 wyl

The epytles and gospels.

Wyll take away and euery braunce that beareth the frute, wyll he pource that it may brynge more frute. Now are ye cleane, by the meanes of the wordes whiche I haue spoken vnto you abyde in me, and let me byde in you. As þe braūch can not beare frute of it selfe, except it byde in the vine, no more can ye, excepte ye abyde in me. I am the vine, & ye are the braūches, he that abydeth in me, and I in him, the same bringeth forth moche frute, for withoute me ye can do nothinge. Yf a man abyde not in me, he is caste forth as a braunche, and is wyddered, and men gather it and cast it in to the fyre, and it burneth, yf ye abyde in me, and my wordes also abyde in you, aske what ye wyl, and it shall be gyuen vnto you.

**The Epistle of s. Marke the Euangelistes day. The. iiii. chap.
to the Ephesians.**

Brethren vnto euery one of vs, is gynnē grace, accordynge to the measure of þe gyft of chryste. Wherfore he sayth, he is gone vp an hyle, and hath ledde captiuite captiue, & hath gyuen gyftes to men. That he ascended, what meaneth it but that he also descended fyrst into the lowest parties of the erth. He that descended is euen the same also that descended vp euen aboue all heuens, to fulfyl al thinges. And the verye son made some apostles some prophetes, some euangelistes, some shepherdes, some teachers, that þe sayntes mighte be made perfect.

In Englyshe

Fol. lxx.

perfyte, and the worke or office so mynyſtred that
the bode of Chriſte myghte be edifyed, vntyll we
euery one (in the vnite of fayth, & knowlege of the
ſonne of God) growe vp into a perfyte man, after
the meaſure of the full wahren age of Chriſte.

The goſpell on ſ. Marke the euangelistes;
day, the. xv. chap. of Ihon. A

I Am the true vyne &c. as it is wrytten word by
worde in the goſpell of ſaynt Georges daye.
Fol. lxx.

The epiſtle on Philippe and
James daye, Sapiencie. b.

Than ſhal the ryghteous ſtande wyth greate
conſtancy againſt them that bered them and
toke awaye that they had laboured for.
When the wycked ſhall ſe that, they ſhall be trou-
bled with horrible feare, & ſhall wonder at the ſo-
deyn and vnlooked for victory, and ſhall ſay in them-
ſelues, repentyng & ſorowynge for anguyſhe of
hete. Theſe be they which were ſomtyme mocked &
teſted on, we were out of our wyttes and thought
they; liuing but madnes, and they; end to be with-
out honour, but beholde how they are now counted
amonge the chyldren of god, and haue they; in-
heritaunce among the ſaythfull.

The goſpell on ſ. Philip and James day,
the. xiii. chap. of Ihon. A.

Ieſus ſayd to his diſciples. Let not youre her-
tes be troubled, beleue in god, & ſo beleue ye in
me. In my fathers houſe are many manſions
yf

The epytles and gospels.

ys it were not so, I wold haue tolde it you. I go to
prepare a place for you, and ys I go to prepare a
place for you, I wyll come agayn and receiue you,
euen vnto my selfe, that where I am, there maye
ye be also, and whyther I go, ye know, and the way
ye knowe. Thomas sayde vnto hym: Lorde we
knowe not whyther thou goest. And how is it possi-
ble for vs, to knowe the waye? Iesus sayeth vnto
hym: I am the waye, and the trouthe, and the ly-
fe. No man commeth vnto the father, but by me.
Yf ye had knowen me, ye hadde knowen my father
also. And now ye knowe hym, and haue sene hym:
Philip sayeth vnto hym: Lorde, shewe vs the fa-
ther, and it sufficeth vs. Iesus sayeth vnto hym:
haue I bene so longe tyme wyth you, and yet haste
thou not knowen me? Philip, he that hath sene me,
hath sene the father. And howe sayest thou then,
shewe vs the father? Beleuest thou not, that I am
in the father, and the father in me? The wordes
that I speake vnto you, I speake of my selfe, but
the father that dwelleth in me, is he that doth the
workes. Beleue me that I am in the father, and
the father in me. Or els beleue me for the workes
sake. Verelye verelye I saye vnto you, who so euer
beleueth on me, the workes that I do, the same shal
he do, and greater workes than these shal he do, be-
cause I go vnto my father, and whatsoeuer ye aske
in my name, that wyll I do.

in Engliſhe.

Fol. lxxi.

The epiſtle on the Nativitye of S. Iohn
the Baptiſt. Claye. xlii

Thus ſaith the lord. Herken ye yles vnto me;
and geue hede ye people that are a farre. The
lord called me out of the wombe, and made
mencion of my name, whan I was in my mothers
bowels, & he made my mouth lyke a warpe ſwerde.
In the ſhadowe he led me with hys hande, and he
made me as an excellent arrowe. and hydde in hys
huyuer. And he ſayde vnto me: Thou arte my ſer-
uaunt, oh Iſrael in whom I wyll be glorified.
And I ſayde. I labour in vayne, and ſpende my
ſtrengthe for noughte, and profytably, howe be it
my cauſe I comynge to the lord, and my trauayle
vnto my God. And nowe ſayth the Lord that
ſormed me in the wombe to be his ſeruaunte, and
to turne Iacob vnto hym: Beholde, I haue made
the a lyghte, that thou ſhouldeſt be ſaluacion, vnto
the ende of the worlde. Kynges ſhall ſe, and rulers
ſhall ſtande vp and ſhall worſhyppye bycauſe of the
Lord, whych is ſaythfull and the holpe of Iſrael
hath choſen the.

The goſpel on the Nativitye of S.
Iohn the Baptiſt, the. i. chap.
of Luke. ii.

Elizabethes tyme was come that ſhe ſhoulde be
deliuered, and ſhe brought forth a ſonne. And
her neyghbours, and her colins herde tel how
the Lord pad ſewed great mercy vpon her, they
reioyſed

The Epytels and gospels

reioysed wyth her. And it fortuneth the eyght daye they came to circumcise the chylde, and called hys name Zachary, after the name of his father. And his mother answered and sayde. Not so, but he shall be called Jhon. And they sayde vnto her, ther is none of thy kine that is named with this name. And they made sygnes to his father, howe he wold haue him called. And he asked for wytyng tables & wrote, sayenge: His name is Jhon. And they merueyled al, and his mouth was opened immediatly, and his tonge, and he spake laudynge God, and feare came on all them that dwelte nye. And all these thynges were noysed abroode thrououte all the hole countrey of Iurys, and all they that herde them, layd them vp in theyr hertes sayenge, what maner of Chylde shall this be? And the hande of God was wyth hym, and hys father Zacharias fylled wyth the holy goost, and prophesied, saying. Blessed be the lorde of Israell so, he hath visyted & redeemed his people.

The epistle on saynt Peter and Paules
day. The. xij. chapiter of the actes
of the Apostles. A.

In the tyme of Herode the kynge layde handes on certayne of the congregacion, to bere them. He kylled James the brother of Jhon wyth a swearde, and bycause he sawe that it pleased the Jewes, he proceded further, and toke Peter also. Chan were the dayes of the swete breade,
and

In Engliſhe.

Fol. lxxv.

and when he had caught him, he put hym in pryſon,
and deliuered hym to foure quaternions of ſoul-
deours to be kepte entending after Eaſter to bring
hym forth to the people. Then was Peter kepte
in pryſon, but prayer was made without ceaſynge
of the congregacion vnto god for hym. When He-
rode wolde haue brought hym forth vnto the peo-
ple, the ſame nyght ſlepte Peter betwene two ſoul-
diers, bounde with two chaynes, and the keepers
before the doore kepte the pryſon. And beholde the
aungell of the Lorde was there preſente, and light
ſhyned in the lodge, and ſmote Peter on the ſyde,
and ſtryked hym bp, ſayenge: Ariſe vp quychely, &
the chaynes fel of from his handes. And the aun-
gel ſayd vnto hym, gird thy ſelfe, and bynde on thy
ſandelles, and ſo he dyd. And he ſayd vnto hym, caſt
on thy mantell about the, and folowe me. And he
came out and folowed hym, and wyſte not that it
was trueth whyche was done by the aungell, but
thought he had ſene a viſion: When they were paſt
the firſte and the ſeconde watch, they came vnto the
pryſon gate that leadeth vnto the cytie, whiche ope-
ned vnto them by hys owne accorde. And they went
out and paſſed thorowe one ſtreete, and by and
by the aungell departed from hym. And when
Peter came to himſelfe, he ſayde. Now I knowe of
a ſuertie, that the lord hath ſente his aungell, and
hath deliuered me from the hande of Herode, and
fro all the waytynge for of the people of the Jewes.

The

The Epytels and gospels

The gospel on Saynt Peter and Paul:
les daye. The. xvi. chapiter of
Mathewe. C.

When Jesus came in to the coastes of the cytye
which is called Cesaria philippi, he asked hys
disciples sayenge. Whom do men saye, that I
the sonne of man am: They sayde: Som saye that
thou arte Ihon Baptyst, some Elias, some Jere-
mias or one of the prophetes. He said vnto the, but
whom saye ye that I am. Symon Peter answe-
red and sayd: Thou arte Christ the sonne of the ly-
uynge God. And Jesus answered and sayde vnto
him. Happy arte thou Symon the sonne of Jonas,
for flesh and bloud haue not opened tnto the that,
but my father which is in heauen: And I saye also
vnto the, that thou arte Peter, & vpon this rocke
I wyl buylde my congregacyon, and the gates of
hell shall not preuayle agaynst it. And I wyl geue
vnto the, the keyes of the kyngdom of heauen, and
what so euer thou byndest vpo earth, shall be boinde
in heauen, and what soeuer thou locest on earth,
shall be losed in heauen.

The Epistle on Mary Magdalens
day. Prouerbiozum. xxi.

A woman of power and verite, yf a man coulde
fynd the value of her, were farre aboue perles
The hert of her housbad trusteth in her, that
he nedeth not spoyles. She rendreth him good, &
not euyl al the dayes of her lyfe. Se sought wolles
and

In Englyshe.

fol. lxxiii.

And flate and dyd as her handes serued her. She
is lyke a merchauntes wypppe, that byngeth her
bytayles from farre. She ryeth yer daye,
and geueth meate to her household, and soe to her
maydens. She considered a ground and bought
it and of the fruyte of her handes planted a byne.
She gyrd her loynes with strength, and couraged
her armes. She perceyued that her hus wyfery
was profitable and therfore dyd not put out her cā
bell by nyght. She set her syngers to the spyndle
and her handes caught holde on the distaffe. She
opened her hād to the pooze, and stretched out her
handes to the nedy. She feared not lest the colde
of snow shuld hurte her house, for all her household
were double clothed. She made her ornamentes
of byce and purple was her apparell. Her husband
was had in honour in the gates, and he sate wyth
the elders at h lande. She made linnen, & solde it,
and deliuered a gyrdle to the marchant: Strēghe
and glozy were her raymente, and she laughed in
the latter dayes. She opened her mouth w wyse-
dome & the lawe of righteousnes was on her tong
She had an eye to her household, and eat not bread
ydelly. Her chyldren arose and blessed her, and her
husband commended her. Many doughters haue
done excellently, but thou hast passed them all.
Fauour is deceytable thyng, and beauty is ba-
nite, but a womā that feareth god, she shalbe pray-
sed. Geue her of the fruyte of her handes, & let her

R.i. workes

The Epistles and gospels.
workes, prayse in the gates.

The Gospel on Mary Magdaleyn
nes daye. The. vii. chapter of
Luke. C

Ame of the Pharisees desyred Iesus that he
wolde eate with him: and he came into the
Pharisees houle, and sate downe to meate.
And beholde, a woman in that cite, which was a
sinner, as sone as she knew that Iesus sat at meat
in the Pharisees house, she brought an Alabaster
boxe of oyntment, and she stode at his fete behynd
him wepyng, and began to wasch his fete with tea
res, and dyd wype the with the heares of her head
and kyssed hys fete, and anoynted them w oynt
ment. Whā the pharise which bad him to his house,
sawe that he spake within hymselfe, sayenge. Yf
this man were a Prophete, he wolde surely haue
knownen, who and what maner woman thys is
which touched hym, for she is a synner. And Je
sus answered and sayd vnto him. Symon I haue
somewhat to saye vnto the. And he sayde. Mayster
saye on. There was a certayne lender whiche had
ii. detters, the one ought fyue hundred pence, & y
other tysty. Whā they had nothyng to paye, he
forgaue them both. Which of them tell me) wyl
loue hym mooste? Symon answered and sayde, I
suppose that he to whom he forgaue mooste. And
he sayde vnto him. Thou hast truly iudged. And
he turned vnto the woman, and sayde vnto Sy
mon

mon. Seest thou this woman. I entred into thy house, and thou gauest me no water to my fete: But she hath washed my fete with teares, and wyped them with the heares of her heade.

Thou gauest me no kysse: but she (synce the tyme I came in) hath not ceased to kysse my fete: My heade with oyle, thou dydeste not anoynt, and she hath anoynted my fete with oyntment: Wherefore I saye vnto the, many synnes are forgene her, by cause she loued muche. To whom lesse is forgiven, the same doth lesse loue. And he said vnto her. Thy synnes are forgiven the. And they that sate at meat with hym, began to saye with in themselves Who is this, which forgeueth euen synnes. And he sayd to the woman. Thy fayth hath saued the, go in peace.

The epistle on S. James daye the apostle.

The. ii. chapter to the Ephesiā. D

Bethzen, now ye are no more straungers and foreiners, but citezens with the sayntes and of the housholde of God, and are buylte vpon the foundation of the apostles and prophetes Jesus Christ beynge the head corner stone, in whō every buyldynge coupled together, groweth vnto an holy temple in the Lorde, in whom ye also are buylte to gyther and an habitacion for god in the spyryte.

The gospel on S. James day the apostle

The. xx. Chapter of Mathewe. C

A. ii.

Ther:

The Epytles and gospels.

There came to Iesus the mother of Zebedes chyl dren, with her sonnes, worshyppyn g him and desyring a certayne thyng of hym. He sayd vnto her. What wilt thou haue. She sayde vnto him, Graunt that these my two sonnes may syt one on thy right hande, & the other on thy lefte hāde in the kyngdō. Iesus answered, & sayde, ye wote not what ye aske. Are ye able to drynke of þ cuppe that I shal drynke of: and to be baptised w the baptyme that I shalbe baptysed with? They answered to him. That we are. He sayd vnto thē, ye shal drynke of my cup, and shalbe baptysed with the baptym, that I shalbe baptysed with: but to syt on my right hand and on my lefte hand, is not myne to geue, but to them for whom it is prepa red of my father.

The Epistle on the Assumption of oure Lady: Ecclesiastes. xxiij.

In al those thynges I sought rest, and in som mans inheritauce wolde haue dwelt. Than the creatour of all thynges commaunded and sayde vnto me: and he that created me dyd set my tabernacle at rest, and sayd vnto me. Dwelle in Ia cob, and haue thyne inheritauce in Israell, and rote thy selfe amonge myne electe. From the begin nyng, and before the world was I created, and vnto the world to come wyl I not cease: and before him haue I ministred in the holy habytacion, and so in Syon was I settled, and in the holy cyty lyke wyle

in Englysh.

Fol. rr. b

Wyle I rested, and in Jerusalem was my power.
And I roted my selfe in an honorable peple, which
are the Lordes parte, and he theyr inheritaunce,
& amonge the multitude of sayntes I held me fast
As a Cedar tree was I lyte vp in Lybanon, and
as a Cypres tree in mount Hermon. As a palme
tree was I exalted in Cadex, and as rose plantes
in Jerico. As a beutifull Olive tree in the feldeg,
and as a planteyne tre was I exalted vpo the wa-
ters. In the stretes I gaue an odour as synamon
and Balme that smelleth well, and gaue an odour
of swetnes, as perlyte Myre.

The Gospell on the Assumcion of our
lady. The. r. chapter of Luke. C

Iesus entred in to a certayne castel. And a cer-
tayne woman named Martha, receyued him
in to her house. And this woman had a sister
called Mary, which sat at Iesus sete, and herde
Iesus preachynge, Martha was combyed aboute
moche seruinge, and stode and sayde. Mayster,
doest thou not care, that my systre hath left me to
ministre alone? Wyd her therfore & she helpe me.
And Iesus answered and sayd vnto her. Martha
Martha. Thou carest, & art troubled about many
thinges, verely one is nedefull, Mary hath choisen
& best parte, which shal not be taken away fro her.

The Epytyle on s. Bartylmewes daye.

The. ii. chap. to the Ephesians. B.

B. iii. Now

The Epyllies and gospels.

Aow are ye nomore straungers. &c. Ye shall fynde this epistle on s. James the apostle folio. lxxiii.

The Gospel on s. Bartynewes daye.
The. xxi. chapter of Luke. C

There was a stryfe amonge the discyples of Iesus, whiche of them sholde be taken for the greatest. And he said vnto the the kinges of the gentyles reygne ouer them, and they that beare rule ouer them are called gracious lordes, but ye shal not be so but he that is greatest among you, shall be as the yongeste, and he that is cheife, shall be as the minister. For whether is greater he that sitteth at meat, or he that serueth? Is not he that sitteth at meate? And I am amonge you as he that ministrereth, ye are they which haue bydden with me in temptacyōs, and I appoynt vnto you a kyngdome, as my father hath apoynted to me, that ye maye eate and drynke at my table, in my kyngdom, and sitte on seates, and iudge & twelue trybes of Israel.

The epylle on the Natiuite of our lady.

As a vyne, so brought I forth a sauour. &c. ye shall fynde this epistle in the Concepciō of our lady. folio. lxxxi.

The gossell on the Natiuite of our lady
The. ix. chapter of Matthewe. A.

The

in Englysh.

fol. lxxvi

This is þe boke of the generaciō of Iesus. ac.
ye shal fynd this gospell on the Conception
of our lady. fol. lxxxi.

The epytyle on saynt Matthewes day
the apostle. Ezechiel. i.

The similitude of the faces of .iiii. beestes,
The face of a mā, and the face of a lyō on the
ryghte hande of the soure of the, & the face
of an egle aboue them foure, & theyr faces & theyr
wynges stretched out aboue on hye. Eche had two
wynges coupled togyther, and two that couered
theyr bodes, and they went al strayght forward,
and whether they had lust to go, thither they wēt
and turned not backe againe in theyr goyng. And
the similitude of the beastes, and the falliō of the,
was of burnyng coles of fyre, and as fyre brandes
walkyng bytwene the beastes, and the fyre dyd
shyne, and out of the fyre proceded lyghtnyng, &
the beastes ranne, and returned after the falliō of
lyghtnyng.

The gospell on saynt Mathewes daye th A po-
stle. The ix. Chapter of Mathew. B.

When Iesus went forth, he sawe a man syt a re-
ceyvyng of custome named Mathewe, & sayd
to him. folowe me. And he arose & folowed hi.
And it came to passe, as he sate at meat in þe hous,
behold many publycanes and synners came & sate
downe also wyth Iesus and his disciples. When
the pharisees had perceyued that, they sayd to his
disciples

The Epistles and gospels,
discypples: Why eateth your master wyth publica-
nes and synners. Whan Iesus herde that, he sayd
vnto them. The whole nede not the phisicion, but
they that are syck, go & lerne what that meaneth:
I haue pleasure in mercy, and not in offeryng, for
I am not com to cal the ryght wyse, but þe synners
to repentance.

The Epistle on saynt Mychaels days.

The fyrst chapter of the reuelaciō
of saynt Ihon. A

Iesus sente and shewed by hys angel vnto his
seruaunt Ihon, which bare record of the word
of God, and of the testymony of Iesus chryst,
and of all thynges that he sawe. Happy is he that
heareth, and they that redeth the wordes of þe pro-
phete, and kepe those thynges whiche are wyrt-
ten therein, for the tyme is at hand. Iho to the. vii.
congregaciōs in Asia. Grace be with you & peace,
fro him which is, & which was, and the which is to
come, & from þe. vii. spirites which are preset before
his trone, and fro Iesus Chryst, which is a faytful
wytnes, and fyrst begotten of the deed, & lord ouer
the kynges of the erth to him that loued vs, and
washed vs from our synnes in his owne bloude.

The gospell on saynt Mychaels days.

The. xviij. chap. of Mathewe. A.

The discypples came vnto Iesus, saying: Wha
is the greatest in the kyngdome of heuen. Je-
sus called a chylde vnto hym, and set hym in
the

in Englyshe.

Fol. lxxvi.

the myddes of them, and sayde: Verely I saye vnto you, excepte ye turne, and become as chyldren, ye cā not entre into the kyngdome of heuē. Whoso euer therfore shal submitte him selfe as thys child, he is the greatest in the kyndome of heauen. And whosoener receyveth such a chyld in my name, receyvethe me, but whosoever offend one of these litle ones whiche beleue in me, it were better for him þa a milstone were hanged aboute his necke, and that he were drowned in the depthe of the see. Woo be vnto the world bycause of offences, how be it, it cā not be auoyded, but that offences shal be geuen, neuerthelesse, wo be to that man, by whō the offence cometh. Wherfore yf thy hand or thy fote, geueth an occasion of euyl, cut him of & cast him fro þe, it is better for to entre into lyfe halt of mayned, rather than thou shouldest haue two handes, or two fete, becast into the euerlastyng fyre. And yf also thyne eye offende the, plucke him out, and cast him fro the. It is better for the to enter into lyfe wyth one eye, tha hauing two eyes to be caste into þe hell fyre. Se that ye dispise not one of these litle ones. For I saye vnto you: that in heuē they: aungelles beholde the face of my father which is in heauen.

The epistle on s. Luke the euangelistes dape. Ezechielis. i.

The similitude of the faces. Ac. ye shall fynde this epistle on s. Mathewes dape the Apostle Folio. lxxvi.

The

The epyistles and gospels.
The gospell on saynt Luke the euangeliſtes day, the .x. chapter
of Luke. A.

Our Lord appoynted other ſeuenty alſo, and ſente them twoo and two before his face, into euery cytie and place, whether he himſelfe wolde come, and ſayde vnto them. The herueſte is great, but the labourers are ſewe, praye therfore the Lord of þ harueſt to ſende forth his labourers into his harueſt. So your wayes, beholde, I ſende you forth as lambes amonge wolues, bear no wallet, neyther ſcryp, noꝝ ſhoes, and ſalute no man by the way. In what ſoeuer houſe ye enter in fyrſte, ſaye, peace be to this houſe. And yf the ſonne of peace be there, your peace ſhal reſte vpon hym. Yf not, it ſhal retorne to you agayne, and in the ſame houſe tary ſyll, eatynge and drynkyng ſuche as they haue, for þ labourer is worthy of his reward.

The epyſtle on Symon and Iudeſ
daye. The. viii. chapter to
the Roma. C.

Brethren, we knowe wel þ all thynges worke for the beſt vnto the that loue god, whych all are called of purpoſe, for thoſe which he knew before, he alſo ordeyned before that they ſhulde be lyke faſſyoned vnto the ſhape of his ſonne that he myght be the firſt begotten ſonne amonge manye brethren. Moreover, whyche he appoynted before them alſo he called, and which he called, them alſo he

he iustified, which he iustified, them also be glorified. What shal we than saye vnto these thynges: Yf god be on our syde, who ca be agaynst vs, which spared not his owne sone, but gaue him for vs all: howe shall he not wyth hym geue vs all thynges also. Who shall laye any thyng to the charge of gods chosen? It is God that iustifyeth: who than shal condempne? It is Christ which is deade: ye rather which is risen again, which is also on the right hand of god, and maketh intercession for vs. Who shall separate vs from gods loue? Shall tribulacion or anguyshe? or persecucion? other hunger? other nakednes? other peryl? other swerde? as it is writen. For thy sake are we kylled all daye longe, and are counted as shepe appoynted to be slayne. Nevertheless in all these thynges we euer come strongly thowowe his helpe that loued vs. Yea & I am sure that neyther death, neyther lyfe, neyther auugell, nor rule, neyther power, neyther thynges present, neyther thynges to come, neyther heygth, neither loweth, neither any other creatur shalbe able to departe vs from gods loue, whych is in Christe Iesus our Lorde.

The gospel on s. Symon and Iudes daye.

The. xv. chap. of Ihon. C.

Iesus sayd vnto hys dysciples. Thys I commaunde you, that ye loue togyther, yf the worlde hate you, ye knowe that it hated me before it hated you, yf ye were of the worlde the worlde wolde loue

The Epytles and gospels

loue his owne. Howe be it, I ycause ye are not of þ
worlde: but I haue chosen you oute of the worlde,
therfore hateth you the world. Remembre my say-
enge that I say vnto you, the seruaunt is not gre-
ter than his Lorde, yf they haue persecuted me, so
wyl they persecute you if they haue kept my sayen-
ge, so wyl they kepe yours: but al these thiges wyl
they do vnto you, for my names sake bycause they
haue not knowē hym that sent me, yf I had not co-
me and spoken vnto them, they shoulde not haue
had synne, but nowe they haue nothyng to cloke
theyr synne wythall. He that hateth me hateth my
father: Yf I had not done workes amonge them
whiche none other mā dyd, they had not had synne,
but now haue they sene, and yet haue hated bothe
me and my father, euen that the sayenge myght be
fulfylled, that is wyrtten in theyr lawe. They ha-
ted me wythout a cause.

The epistle on Allhollowes daye, the. vii.

chapter of the Reuelacion of Iho. A

I Hon sawe an aungell ascendyng from the ry-
sing of the sonne, which had the seale of the ly-
uyng god, and he cryed w a loude voyce to þ
iiii. aungels to whom power was gyuen to hurte
the earth & the see saying. Hurte not þ earth, ney-
ther the see, neyther the trees, tyl we haue sealed þ
seruauntes of our god in theyr foreheades, and I
herd the nōbre of them whych were sealed & there
were sealed. C. &. xliiij. Of al the trybes of þ chyl-
dren

bre of Israel. Of the trybe of Juda were sealed. xii.
 M. of þe trybe of Rubē were sealed. xii. M. of þe trybe
 of Gad were sealed. xii. M. of þe trybe of Asser were
 sealed. xii. M. of the trybe of Reptalim were sea-
 led. xii. M. of the trybe of Manasses were sealed
 xii. M. of the trybe of Simeon were sealed. xii. M.
 of the trybe of Levy were sealed. xii. M. of þe trybe
 of Issacar were sealed xii. M. of the trybe of Zabul-
 lon were sealed. xii. M. of the trybe of Joseph were
 sealed. xii. M. of the trybe of Benjamin were sealed
 xii. M. After this I behelde, and lo a great multy-
 tude (which no man coulde nombre) of ail nacions
 and people, and tōges, stode before the seate, and be-
 fore the Lambe, clothed with long whyte garmen-
 tes, and palmes in theyr handes, and cryed with a
 loude voyce, sayeng: Saluacion be ascrybed to him
 that sitteth vpon the seate of our God, and vnto
 the lambe. And all the aungels stode in the cōpace
 of the seate, and of the elders, & of the four beastes
 and fell before the seate on their faces, and worship-
 ped god sayeng: Ame, blessing and glozy, wysdome,
 and thanks, and honour, and power, and mygh-
 ty, be vnto oure god for euermore. Amen.

The gospel on Allhallowen day, the.

v. chap. of Mattheu A.

When Jesus saw the people he. ye shal fynde this
 Gospel on relike sonday. Fol. lxxix.

The epistle on all soules day. The. iiii. chap.

of þe first epistle to the Thessalonians, C

I wolde

The Epyttels and gospels

I wolde not brethren, haue you ygnorant as
concernyng them which are fallen a slepe, that
ye sorow not as other do which haue no hope,
for yf we beleue that Iesus dyed, and arose agayne
euen so then also which slepe by Iesus, wyll God
brynge agayne wyth hym. And this saue we vnto
you in the word of the Lorde, that we whiche lyue
and are remaynyng in the comynge of y Lorde
shall not come per they which slepe. For the Lorde
himselfe shall discende from heauen wyth a shoute
and the voyce of the Archangell and trompe of
God. And the deade in Christ shall aryse fyrst: than
shall we which lyue and remayne be caught vp w
them also in the cloudes to mete the Lorde in the
ayre, and so shal we euer be with the Lorde. Where-
fore comforte your selues one another wyth these
wordes.

The gospel on all soules day. The
xi. chapiter of Ihon. C.

Martha sayde vnto Iesus: Lorde, yf thou had
dest ben here, my brother had not ben dead:
but neuertheless I knowe that what soeuer
thou askest of god, god wyll gyue it the. Iesus said
vnto her. Thy brother shall ryse agayne. Martha
sayde vnto him. I knowe well he shall ryse agayne
in the resurreccion of the last daye. Iesus sayde vn-
to her: I am the resurreccion and the lyfe. Who so-
euer beleueth on me, yea though he were dead, yet
shall he lyue, and who soeuer lyueth and beleueth
on me,

In Englishe.

Fol. lxxv.

on me, What neuer dye: beleuest thou this? She said vnto him, ye lord, I beleue that thou arte Chryste the sonne of God, which hast come into the worlde.

The epistle on the day of weddyng. The.

vi. chapiter of the fyrst epistle to the.

Corinthians. C.

Brethren, remembre ye not þ your bodyes are the membres of Chryste. Shall I nowe take the membres of Chryst, and make the þ membres of an harlot? God forbyd. Do ye not vnderstaunde, that he which coupleth himselfe with an harlot is become one bodye? For two (sayth he) shall be one fleche: but he that is ioyned vnto the lord, is one spirite. Flee synicaciō. Al synnes þ a mā doth, are without the body: but he that is a fornicatour syneth agaynst his owne body. Know not ye howe that your bodyes are te temple of the holye gooste, which is in you, whom ye haue of God, and howe that ye are not your owne, for ye ar derely bought. Therfore glorify ye God in youre bodyes, and in your spirites, for they are goddes.

The gospel on the daye of weddyng.

The. xix. chap. of Mathewe. A.

The pharisees cam vnto Iesus to tempte him and sayde to hym. Is it lawfull for a man, to put away his wyfe for all maner of causes? He answered and said vnto them. Haue ye not red, howe that he whiche made mā at the begynninge, made them man and woman, and sayde. For thys thyng

The Epytles and gospels.

thyng shall a man leue father and mother, and cleue vnto his wyfe, and they twayne shall be one fleshe, wherfore now are they not twayne, but one fleshe. Let no man therfore put a sonder that which god hath coupled togyder.

The epistle at burynges. The fyrste
epistle to the Thessalonians, &
the .iiij. chap. C.

I wolde not bretherne. haue you ignorant.
ac. ye shall fynd thys epistle on al soules day
folio. lxxix.

The gospel on burynges. The.
xi. chap. of Ihon. C

M Artha sayde vnto Iesus: lord yf thou had.
ac. ye shall fynde thys Gospell on all soules
daye. folio. lxxx.

The epistle on saynt Andriewes day.

The. i. chap. to the Romaynes. C

B Rethren, the belefe of the hert iustifyeth, and
to knowlege with the mouthe maketh a man
safe. For the scripture sayth. Whosoever bele-
ueth on him, shall not be ashamed. There is no dyf-
ference betwene the Jew and the gentyl. For one
is lord of al, which is ryche vnto al that cal on him.
For whosoever shall cal on the name of the Lorde,
shall be safe. Howe shall they call on him, on whom
they beleued not? Howe shall they beleue on hym, of
whom they haue not herd? Howe shall they heare
wythout a preacher, and howe shall they preache
except

except they be sent. As it is writ en, how beautiful
are the fete of them which bringe glad tydings of
peace, and bringe glad tydings of good thinges:
but they haue not all obeyed to the gospell. For
Esayas saythe, Lord who shall beleue our sayin-
ges? So than saythe commeth by hearynge, and
hearynge commeth by the worde of God. But I
aske haue they not herde? No dout, they? sounde
wente oute in to al lādes, and they? wordes in to y
endes of the worlde.

¶ The gospell on s. Andrewes daye. The
fourth chapter of Mathewe. C

AS Iesus walked by the see of Galile he sawe
two brethren. Symon whiche was called Pe-
ter, and Andrew his brother castinge they? net-
tes into the see (for they were ffishers, and he sayde
vnto them. folowe me and I wyll make you ffs-
hers of men: and they streyght way leste they? net-
tes, and folowed him. And he went forth from thēs
and sawe other two brethren, James the sonne of
Zebede and Ihon his brother in the wypp with ze-
bede they? father, mending they? nettes, and called
them. And they without taryeng leste they? nettes
and they? father, and folowed him.

¶ The epistle on s. Nicolas
day. Eccl. xliii.

ABraham was a great father of many naciōs,
and there was none found lyke him in glozy:
He kept the law of the hygh god: and was in
L.i. couenaunt

The Epytles and gospels:

cōuenant with him. In his fleſhe he dyd ſet faſte the cōuenant: and in his temptaciō he was proued and ſound faythfull. Wherefoze he made him a cōuenant with an othe, that all nacions ſhoulde be bleſſed in his ſede and that he ſhoulde be multiplied as the duſt of y^e erth, and his ſede to be exalted lyke the ſterres of the ſkye, and alſo his ſede to inhabite his lande oꝛ heritage from the one ſee to the other and from the floode Euphrates vnto the landes ende. Alſo with Iſaac he made a lyke cōuenant for his father Abrahams ſake. For the bleſſing alſo of all nacions the lorde alſo gaue it him and confirmed his cōuenant ouer Jacobs heed.

The goſpel on ſaynt Nycolas day.

The .xv. chap. of Mathewe. B

Thus ſayd vnto his diſciples. A certayne man redy to take his iourney to a ſtraunge cōuntry, called his ſeruauntes, to him, and deliuered to them his goodes. And vnto one he gaue .v. talentes, to an other .ii. and to an other one, to eue ry man after his habyltye, and ſtreight way departed. Than he that had receyued the .v. talentes, went and beſtowed them, and won other .v. Lyke wyſe he that receyued ii. gayned other .ii. But he that receyued one, went and dygged a pyt in the erth, and hyd^d his mayſters money. After a longe ſeaſon, the lorde of thoſe ſeruauntes came and rehe ned with them. Than came he that had receyued .v. talentes, and brought other .v. ſaying. Maſter thou

In Englysh.

Sol. lxxxvi.

thou beatherest vnto me. v. talentes, lo I haue gey-
ned with them. v. mo. Than his mayster is vnto
hym, well good seruaunt and saythful, thou hast
ben saythfull in lytle, I wyll make the ruler ouer
much, entre into thy maysters loye. And he
that receyued two Talentes came also saye.

Mayster, thou deliueredest vnto me two
Talentes, lo, I haue wonne two other with them.
And his mayster sayde vnto hym, well good
seruaunt and saythful, I wyll make the ruler ouer
much, entre into thy maysters loye.

The epyllle on the Conception of
our lady. Ecclesiastick. viii.

As a tyne so broughte I for he a lamente of
sweetnes, and my flouris are the frut of glory
and riches. I am h mother of beautiful lons
and of seate, & of greatnes and of noblesse. In me
is al grace of lyfe and trouth, and in me is al hope
of lyfe and veritie. Come vnto me all that desire
me, be filled & with h frutes h spring of me for my
spirite is sweeter than hony or hony combe. The re-
membraunce of me is for ever and ever. They that
eate me shal hunger the more, and they that drinke
me, shal thirst the more. He that hath heard of me,
shall not be ashamed, and he that walketh by my
counsell, shal not synne, and they that bringe into
lyght, shal haue eternall lyfe.

The gospel on the Conception of our lady

The xijth chapter of Mathew. 3

L. ii.

C. 18

The Epistles and gospels.

This is the booke of the story of Iesus Christe the sonne of Dauid. The sonne also of Abraham. Abraham begate Isaac. Isaac begate Jacob. Jacob begate Judas, and his brethren. Judas begate Phares and Zaram of Thamar. Phares begate Elrom. Elrom begate Aram. Aram begate Aminadab. Aminadab begat Naasson. Naasson begate Salomon. Salomon begate Boos of Rachab. Boos begate Obed of Ruth. Obed begat Jesse. Jesse begate Dauid the kynge. Dauid the kynge begate Salomon of her that was Uries wyfe. Salomon begate Roboam. Roboam begate Abia. Abia begate Asa. Asa begate Josaphat. Josaphat begate Joram. Joram begate Ozias. Ozias begate Joatham. Joatham begate Achas. Achas begate Ezechias. Ezechias begate Manasses. Manasses begate Amon. Amon begate Josias. Josias begate Jeconias and his brethren, about the tyme they were carryed captiue to Babylon. And after they were brought captiue to Babylon. Jeconias begate Salachiel. Salachiel begate Zorcbabel. Zorcbabell begate Abiud. Abiud begate Eliachim. Eliachim begate Azor. Azor begat Sadoc. Sadoc begate Achin. Achin begate Eliud. Eliud begate Eleasar. Eleasar begate Matha. Matham begate Jacob. Jacob begate Ioseph the husband of Mary, of whom was borne þe sauour, which is called Christ.

The epistle on s. Thomas day the

apostle

apostle. The. ii. chap to
the Ephelians. D

Brethren, now are ye no more straungers and
foreners, but felow citezins with the saintes,
and of the houtholde of god, buylte vpon the
foundacion of the apostles and prophetes, Iesus
Christ bringe the head corner stone. In whom eue-
rye buyldynge framed togyther, is reared vp to be
the holy temple of the lord, in whome ye are also
bult togyther, and made an habitacion for god thro-
we the spirite.

The gospell on s. Thomas day the apostle

The. rr. chapter of Ihon. A

Thomas one of the. xii. called the twyn, was
not with them when Iesus came. The o-
ther disciples sayd vnto him, we haue sene the lord.
And he said vnto them. Excepte I se in his handes
the prynt of the nayles, and put my fynger in the
holes of the nayles, and thrust my hande in to his
syde, I wyll not beleue. And after. viii. dayes a-
gayne, the disciples were within, and Thomas
was with them. Iesus came after the gates were
shut, & stode in the myddes, & sayde. Peace be with
you. Than sayd he to Thomas, put in thy fynger
here, and se my handes, and put forth thy hande,
and thrust it into my syde, & be not without faithe
but beleue. Thomas answered and said vnto him,
My lord, and my god. Iesus sayde vnto him.

Thomas, bycause thou hast sene me, therfore haste

A. iii. thou

The Epyllles and gospels.
thou bycued. Happy are they that haue not sene,
and yet haue bylcued.

¶ Here endeth the epyllles and gospels on the
sainntes liues. And here after foloweth the
Table of this present booke.

There begynneth the

Table, wherin ye shall vnderstande in what
lese ye shall fynde the epystles and gos-
pels of euery Sondaye and holy
daye in the yere.

T he ppsle on newe yeres daye	folio. i.
the gospel on the same daye	folio eodem
The ppsle on the twelfte daye	folio eodem
the gospell on the same daye	folio eodem
The ppsle on the sondaye within the vtas of the Epphany	ii.
folio	
the gospel on the same daye	folio eodem
The ppsle on the fyrst sonday after the vtas of the Epphany	eodem
folio	
the gospell on the same daye	folio. iii.
The ppsle on the second sonday after the vtas of the Epphany	eodem
folio	
the gospell on the same daye	folio. iii.
The ppsle on the thyrde sonday after the vtas of the Epphany	eodem
folio	
the gospell on the same daye	folio. ii.
The ppsle on the fourth sonday after the vtas of the Epphany	eodem
folio	
the Gospell on the same daye	folio eodem
The ppsle on the fyfth sonday after the vtas of the Epphany	vi.
folio	
the gospel on the same daye	folio eodem
The epytyle on the sonday after tweddynge goth. ouer called septuagesima.	folio eodem
the gospell on the same	folio. vii.
The epytyle on the sondaye of ieragesima	folio eodem
the gospell on the same daye	folio. viii.

The table.

The eppistle on the sonday of quinquagesima
 the gospel on the same day
 The eppistle on ashe wensday
 the gospel on the same day
 The ppsle on the first sonday in lent
 the gospel on the same day
 The epistle on the seconde sonday in lent
 the gospel on the same day
 The ppsle on the thyrde sonday in .ent
 the gospe. l on the same day
 The ppsle on myddlent sondays
 the gospel on the same day
 The eppistle on passion sonday
 the gospel on the same day
 The eppistle on palme sonday
 the passion on palme sonday
 the gospel on the same day
 The passion on good fryday
 the gospe. l on the same day
 The epistle on Easterday
 the gospel on the same day
 The eppistle on the monday in the easter weke
 the gospel on the same day
 The eppistle on the tewe. day in the Easter weke
 the gospel on the same day
 The eppistle on the wednisday in the Easter weke
 the gospel on the same day
 The epistle on the fyrst sonday after Easter day
 the gospel on the same day
 The eppistle on the seconde sonday after Easter day
 the gospe. l on the same day
 The eppistle on the thyrde sonday after Easter day
 the gospel on the same day
 The epistle on the fourth sonday after Easter day
 the gospe. l on the same day
 The eppistle on the fyfte sonday after Easter day

folio. lx
 folio eodem
 folio. x
 folio eodem
 folio eodem
 folio. xi
 folio eodem
 folio eodem
 folio. xii
 folio eodem
 folio. xiii
 folio eodem
 folio. xiiii
 folio eodem
 folio. xv
 folio eodem
 folio. xvi
 folio eodem
 folio. xvii
 folio eodem
 folio eodem
 folio. xviii
 folio eodem
 folio. xix
 folio eodem
 folio. xx
 folio eodem
 folio. xxi
 folio eodem
 folio. xxii
 folio eodem
 folio. xxiii
 folio eodem
 folio. xxiv
 folio eodem
 folio. xxv
 folio eodem
 folio. xxvi
 folio eodem
 folio. xxvii
 folio eodem
 folio. xxviii
 folio eodem
 folio. xxix
 folio eodem
 folio. xxx
 folio eodem
 folio. xxxi

The table.

the gospell on the same day	folio eodem
The eppstle on the mondaye on the crosse dayes	folio. xxxix
the gospel on the same day	folio eodem
The eppstle on the ascension euen	folio eodem
the gospel on the same day	folio. xxxiii.
The epistle on the ascension day	folio eodem
the gospell on the same daye	fol. xxxiii
The eppstle on the sonday after ascension day	folio eodem
the gospel on the same day	folio eodem
The ppsle on wptson sonday	folio. xxxv
the gospel on the same day	folio eodem
The eppstle on the monday in the wptson weke	folio. xxxvi
the gospell on the same day	ffolio eodem
The eppstle on the teweysday in þ wptson weke	ffolio eodem
the gospel on the same daye	folio eodem
The epistle on wednysday in the wptson weke	folio. xxxvii
the gospel on the same daye	folio eodem
The eppstle on Trinite sonday	ffolio. xxxviii
the gospel on the same day	folio eodem
The eppstle on corpus Christi day	ffolio. xxxix
the gospel ou the same day	folio eodem
The epistle on the fyrst sond. after trinite sonday	folio eodem
the gospel on the same daye	ffolio xl
The epistle on the second sond. after trinite soday	folio xli
the gospell on the same day	ffolio eodem
The epistle on the thyrde sond. after trinite sonday	folio codē
the gospell on the same daye	ffolio. xlii
The eppstle on the. iiii. sonday after trinite sonday	folio codē
the gospel on the same day	ffolio eodem
The eppstle on the. v. sond. after trinite sonday	folio. xliii
the gospel on the same day	folio eodem
The eppstle on the. vi. sond. after trinite sonday	folio. xliiii.
the gospel on the same day	folio eodem
The epistle on the. vii. sonday after trinite sonday	ffolio eodem
the gospel on the same day	folio. xlv
The eppstle on the. viii. sonday after trinite sonday	ffolio codē

The table.

[illegible]

folio eodem
folio. xlv
folio eodem
folio. xlvi
folio eodem
folio. eodem
folio. xlviii
folio eodem
folio. eodem
folio. xlii
folio eodem
folio. l.
folio eodem
folio eodem
folio. l.
folio eodem
folio. lii.
folio eodem
folio eodem.
folio. liii.
folio eodem
folio. liiii
folio eodem
folio eodem
folio eodem
folio. lv.
folio eodem
folio. lvi
folio eodem
folio. lvii
fol. o eodem
foli. eodem
folio eodem
folio. lviii.
folio eodem
folio eodem

The table.

the gospel on the same daye
 The epytyle on the seconde sonday in aduent
 the gospel on the same daye
 The epytyle on the thyrde sonday in aduent
 the gospel on the same daye
 The epytyle on the fourth sonday in aduent
 the gospel on the same daye
 The epytyle at hye masse on Christmas daye
 the gospel on the same daye
 The epytyle on S. Stephens day
 the gospel on the same daye
 the epytyle on S. Iohn the euangelystes daye
 the gospel on the same daye
 the epytyle on hyloernys daye
 the gospel on the same daye
 the epytyle on the sonday after Chylster
 the gospel on the same daye
 the epytyle on the dedication daye
 the gospel on the same daye

folio. lxx
 folio eodem
 folio. lxx.
 folio eodem
 folio eodem
 folio. lxxi
 folio eodem
 folio eodem
 folio. lxxii
 folio eodem
 folio. lxxii
 folio eodem
 folio. lxxiii
 folio eodem
 folio. lxxiii
 folio eodem
 folio. lxxiv
 folio eodem
 folio. lxxv
 folio eodem
 folio. lxxv
 folio eodem

Here foloweth the table of the
 Epytles and gospels on the
 sayntes dayes.

The table.

T he e. pistle on Candelmas day	ffolio. lxxvi
the go. spel on the same day	folio eodem
T he e. pistle on Saynt Mathias the Apostles day.	ffolio. lxxvii.
ffolio	folio eodem
the gospel on the same day	ffolio. lxxviii
T he eppistle on the Annunciation of our lady	ffolio eodem
the go. spel on the same day	ffolio. lxxix
T he eppistle on saynt Georges day	ffolio eodem
the go. spel on the same day	ffolio. lxxx
T he eppistle on saynt Mark the Euangelistes day	ffolio eodem
the go. spel on the same day	ffolio. lxxxi
T he eppistle of s. Phil. and James day	ffolio eodem
the go. spel on the same day	ffolio. lxxxii
T he eppistle of the Nat. uite off. Iohn. Baptiste	ffolio eodem
the go. spel on the same day	ffolio. lxxxiii
T he eppistle on Saynt Peter and Pauls day	ffolio. lxxxiv
the go. spel on the same day	ffolio. lxxxv
T he eppistle on saynt Mar. magdalens daye	ffolio. lxxxvi
the go. spel on the same day	ffolio. lxxxvii
T he eppistle on Saynt Jam. es daye	ffolio. lxxxviii
the go. spel on the same daye	ffolio. lxxxix
T he eppistle on the Assumptio n of our lady	ffolio. lxxx
the go. spel on the same day	ffolio. lxxxi
T he eppistle on saynt Bar. elmes daye	ffolio. lxxxii
the go. spel on the same daye	ffolio. lxxxiii
T he eppistle on the natiuite of our lady	ffolio. lxxxiv
the go. spel on the same	ffolio. lxxxv
T he eppistle on Saynt Mathew s daye	ffolio. lxxxvi
the go. spel on the same daye	ffolio. lxxxvii
T he eppistle on saynt Michaele s daye	ffolio. lxxxviii
the go. spel on the same daye	ffolio. lxxxix
T he eppistle on Saynt Luke the Euangelistes daye	ffolio. lxxx
the go. spel on the same daye	ffolio. lxxxxi
T he eppistle on symon and Judes s daye	ffolio. lxxxii
the go. spel on the same daye	ffolio. lxxxiii
T he eppistle on Allhollowne daye	ffolio. eodem

The table.

the gospel on the same daye
 The ppsle on al soules daye
 the gospel on the same daye
 The ppsle on the daye of weddyngs
 the gospel on the same daye
 The ppsle at burlenges
 the gospel on the same daye
 The ppsle on saynt Andiewes daye
 the gospel on the same daye
 The ppsle on saynt Ncolas daye
 the gospel on the same daye
 The ppsle on the conception of our lady
 the gospel on the same daye
 The ppsle on saynt Thomas daye the Apostle
 the gospel on the same daye

folio eodem
 folio. lxxix
 folio. lxxix
 folio. lxxx
 folio eodem
 folio. lxxx
 folio eodem
 folio eodem
 folio. lxxxi.
 folio eodem
 folio. lxxxi.
 folio lxxxi.
 folio eodem
 folio. lxxxi
 folio eodem

Here endeth the table of the Ppsles
 and gospels on the sayntes

Imprynted in Botolph lane, at the sygne of
 the whyt beare, by me Ihon Dayler.